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Rev R Mellvaine 1924 Osborn 1890

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The Living Church.

SATURDAY, OCT. 18, 1890.

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A man, woman, or youth in every parish in the United States and Canada, to canvass for THE LIVING CHURCH, and to act as permanent local agent in the interests of this journal. Liberal remuneration is offered. Energetic agents can make large profits. In addition to large commissions, special prizes are offered which will be within the reach of all, even of those who secure but one subscriber Applications must be accompanied by a letter of recommendation from the pastor, Sunday school superintendent, or some other responsible person. As only one agent can be accepted in any parish and only three months can be allowed in the competition for prizes, action should be prompt. Particulars will be forwarded to all who desire further information; address THE LIVING CHURCH, Chicago.

THE church in Boston in which Edward Everett Hale entered upon his first pastorate, and in which Bishop Huntington began his career as a preacher in that city, is about to be demolished.

ALONG the West African coast there are now about 200 churches, 35,000 converts, 100,000 adherents, 275 schools, 30,000 pupils; 35 languages or dialects have been mastered, into which portions of the Scripture and religious books and tracts, and general educational books, have been translated and printed, and some knowledge of the Gospel has reached about 8,000,000 of benighted Africans.

ONE of the neatest retorts we have seen is that in the last number of *The Champion*, as follows; "Dr. Gibson, of Utica, quotes us as saying 'Father Hall has gone over to the enemy. He is no longer one of us,' and adds: 'We have been puzzling ourselves a good deal to conjecture what *us*' is.' We are sorry we were not more definite in our statement, though we think outside of Utica it was generally understood. We meant that Father Hall was no longer a *Catholic* champion, but had become a Church *Eclectic*."

The Church Eclectic for October (a capital number) finds in *The* (London) *Church Review* a paragraph upon the old church bell-tower in Tacoma, Washington. The paragraph has appeared in several other periodicals. It was originally written for THE LIVING CHURCH by one who had recently visited the quaint church, constructed of rough boards, having a pretty chancel window of stained glass, made by the rector. The rood screen of living ivy, rooted outside the church, is even more curious and interesting than the bell-tower of "natural wood," the trunk of an enormous fir-tree standing at one corner of the church.

□THE 30th annual English Church Congress met in Hull, September 30th. The programme contains little that is novel, in the subjects; and in the list of speakers, there is a marked preponderance of the Evangelical school, including such well-known leaders as the Bishop of Liverpool, Archdeacon Straton, Canons Tristram, Money, and Bardsley, the Rev. Messrs. H. W. Webb-Peploe, and E. A. Stuart, Sir John Kennaway, and Mr. Sydney Gedge; while among the well-known names, they who may be called ritualists are only represented by Lord Halifax, the Rev. Messrs. W. H. Hutchings, and R. Rhodes Bristow. The Archbishop of York, who was to preside, was prevented by illness, and his place was taken by the Bishop of Durham.

VOLTAIRE, who was considered the cleverest man in Europe in his day, and died in 1778, prophesied that 100 years from his time the Bible would be a forgotten book. When the 100 years were up, the Bible Revision Committee was sitting in Europe and America. In 1884 the British and Foreign Bible Society distributed over 4,000,000 copies of the Scriptures. This has been the fulfilment of Voltaire's prophecy. The foreign mission enterprise has been one of wonderful success. The fact is that by the very success of this work, by the openings in every heathen land, and by the crumbling of old heathen superstitions, a crisis has been reached in missions. It will tax the energies of the Christian churches to occupy the fields, which to-day are open to them. There is a mighty call to us from every quarter to go forward.

THE memorial erected to the famous philosopher and theologian, Bishop Berkeley, was unveiled Sept. 16th, under the most auspicious and interesting circumstances, in the historic cathedral of St. Colman, Cloyne. The memorial is the work of the eminent sculptor, Mr. Albert Bruce Joy, R. A., and is in the form of an altar tomb, made of alabaster, with the recumbent figure of Bishop Berkeley in his robes, also of alabaster, laid on a slab of the same material, with a pedestal of marble beautifully wrought out. Over the whole figure there is a calmness and an expression which will, in every sense, mark an era in the history of the famous edifice and the memorials it contains. It is placed in the north transept of the cathedral, and here it may be also mentioned are memorials already of various representatives of such families as the Wises, Barrys, Fitzgeralds, Longfields, while the bodies of two members of Bishop Berkeley's own family have found a resting place within its walls.

The Church Review thus speaks of the latest venture of faith, the mission of Corea; "We hear from Corea, which has become a land of increased interest to English Churchmen since the consecration of Dr. Corfe as Anglican Bishop for the Corean mission, of the death of Bishop Blanc, head of the French Roman Catholic Mission in Corea. Twenty-four years ago, M. Blanc went out to China, and endeavored to gain an entrance into Corea. Some idea may, however, be gained of the extreme difficulty of Christian work there, when it is stated that not until ten years after his arrival did he succeed in gaining entrance into a land which was strictly guarded against foreigners, and especially against missionaries. Soon afterwards a terrible persecution broke out against the Corean Christians, and at this time M. Blanc endured sufferings which quite undermined his health, and which practically sowed the seeds of his ultimately fatal illness. Affairs have improved since that day, and we hope for a bright future for Bishop Corfe, and those who went out with him."

BISHOP VINCENT'S sister writes to a friend saying she has been overwhelmed with letters of inquiry and sympathy in regard to the Bishop's condition, and cannot possibly get them all answered. Only three fishermen's families are left in the place, Watch Hill, R. I., and the only communication with the outside world is by a postman, and a telephone to Westerly. She says that the Bishop is very weak, having been very ill for ten weeks with typhoid fever, in which he had a relapse, and is now slowly convalescent. Only on the day before writing, had he been allowed an extra pillow under his head, and though it was hoped he would gain faster, they could not expect to move him for a month, when his people, with a noble generosity, wish him to go abroad to regain his strength. He seems to have won their hearts. "I am so thankfully happy to see the shadow of death lifted off his precious life, that I never for a moment feel desolate or cast down. God has been most tenderly gracious to us in His true nearness, and through the love and kindness of noble Cincinnatians, who were all about us in cottages this summer." The writer wishes that the friends of the Bishop may know how and where he is.

MISS WEST, of New York, sailed on October 2nd, for Africa, to join Miss Margaretta Scott at All Saints' Hall, Beulah, Liberia. This announcement will bring joy to all interested in the success of this wise and noble effort to provide Churchly training for the future mothers of Liberia. Many who are in full sympathy with Miss Scott's aim to lay broad foundations for a permanent growth and expansion, have had some painful doubts as to the possibility of finding, by and by, the needed workers to bring the school into successful operation. In the providence of God, these are now being raised up, and as soon as the new building is under cover so as to afford living space, Miss Woodruff, of Michigan, who has already given some years to the work at Beulah, together with a young lady from Maryland, will join Miss Scott and Miss West. The latter goes to her work in the foreign field, under the stirring of the missionary blood in her veins. Her mother was born, and grew almost to womanhood, on mission ground, where her parents were laboring as missionaries of the Presbyterian body. And now this mother, true to her honorable descent, gladly makes this sacrifice, and gives her blessing to the daughter whose convictions have led her into the Church. Shall not such an offering as this from a woman not of our own household of faith, move the hearts of many women in it, to a united effort to provide the $4,000 still needed to complete and equip All Saints' Hall for an early opening of its doors to the young souls eagerly awaiting this opportunity?

THE American Church Missionary Society have published a portion of a letter from their Brazil missionaries, accounting for their participation in a Presbyterian ordination: "Just after making our arrangements in Sao Paulo last fall to study the language under Senhor Benedicto, his ordination took place in a week after our arrival. We were present the Monday night he was set apart for his work by the Sao Paulo Presbytery, and witnessed, with great interest, this, the first Presbyterian ordination either of us had ever seen. After the sermon, vows of the candidate, prayers, etc., when, apparently, the service was about to close with the imposition of hands, one of the native clergy, who could speak a little English, came to our seats in the body of the church and asked us to come forward and join in the prayer and imposition. It seemed an idea which only occurred to them at the moment, for some of them had visited us frequently at our hotel the week previous, and had said nothing about it. Had they asked us beforehand, we would both have declined, having had time to consider the matter. We would have assured them that the ordination was their own affair, and, while the candidate had our most earnest prayers, we felt that it was not at all necessary that we should unite in the ordination, if not for other reasons we did not care to express. But we had no time to meditate or form an opinion, and, on the impulse of the moment, saw only that great rule of Christian charity which made us hesitate in violating the feelings of a congregation when there was no chance of an explanation being given them." It will be seen that this letter confirms the truth of the statements made. We would suggest to these young men that if they had been attending to the work to which they were (presumably) sent, they would not have found themselves in this embarrassing position. The incident may also have its lesson for the American Church Missionary Society, that it is desirable to select for special work involving difficult and delicate questions, men of years, experience, and mature judgment.

CANADA.

APSLEY.—The parish of St. George was visited 19th ult, by the Lord Bishop of the diocese,(Toronto). Matins began at 10:30 by singing the processional hymn, "Forward be our watchword," the Bishop and clergy marching in procession from the vestry at the west end of the church. The rite of Confirmation was then administered, 14 being confirmed. Some of the candidates were from the Dissenters. There was a large and deeply interested congregation. The church was tastefully decorated with sacred symbols made of everlasting flowers and berries,and a choice selection of window plants. The same day there was a further episcopal function at St. Stephen's church, which had been made very beautiful by the renovation it has recently undergone, and the handsome new furnishings. The chancel has a good new carpet laid; the altar is raised two steps above the floor, and with the new altar cloth having the sacred monogram in the centre, and the cross on each side, wrought in gold-colored silk braid, is a very striking object. The pulpit which formerly hid the altar from a third of the congregation, has been moved, and it, and the lectern, and altar rail, are furnished with banners, cushion, kneelers, etc., of fine silk plush. Mr. Booth, J. P., one of the wardens, read and presented to the Bishop, the deed of conveyance; and the form of consecration followed, after which the daily prayers were said. A striking feature of the services was the hearty manner in which the people responded and joined in the singing. Here also was the holy rite of Confirmation administered; Rural Dean Harding read the preface. The Bishop made a happy allusion to the double dedication, the church building consecrated and set apart for sacred uses forever; the confirmed dedicated and set apart for holy purposes also forever, both as long as they shall last, the material temple perishable, the spiritual temple immortal. There were 16 confirmed here. The whole series of services were very gratifying, bringing gladness to all, and raising pleasant memories in some, of happy hours spent in the mother Church in the old country. The expense of the improvements is borne by Mr. Booth, J. P., Mr. and Mrs. R. Elmhirst, Mr. R. Hawkes, Canon Harding, and others. The Rev. P. Harding is making great improvements to the parish room and adjoining property.

CHICAGO.

WM. E. McLAREN, D.D., D.C.L., Bishop.

The Diocese of Springfield has the following pleasant paragraph about the mother diocese: "We congratulate the Bishop of Chicago and his diocese on the good things which they have in possession and in prospect, of which their excellent paper speaks in its recent issue. The cathedral with its clergy house and choir house,and now a sisters' house to be added; St. Luke's Hospital, a blessing to the Province, the Western Theological Seminary, the Seminary for Girls, at Sycamore, the endowments for the cathedral, the Episcopate, and the schools, not complete, but growing, and last, not least, the new episcopal residence, 64 Astor st., which we trust will conduce to the perfect restoration of the Bishop's health. We heartily rejoice at all this, and fervently pray that every fresh issue of the diocesan paper paper will make note of additions to the good things which our venerable mother is acquiring."

NEW YORK.

HENRY C. POTTER, D.D., LL.D., Bishop.

CITY.—At the first session of Grace House Training School for Deaconesses, Dr. Huntington made an opening address in the chantry, saying it was the first meeting of the kind ever held in an Episcopal church in this country. Similar training-schools were soon to be introduced in other cities. Daily sessions will be held in the chantry, in which different members of the faculty will give lectures. For instance, on Mondays the subjects to be treated of are the New Testament, Book of Common Prayer, and Modern Church History, while electives are set down for Monday, Wednesday, and Friday afternoons. The subjects for Tuesdays and Thursdays are the New Testament, Ancient Church History, and Theology, while in the afternoons of the former will be Cooking Lessons, and in the latter, Cooking for the Sick. The only subject on Saturdays,from 9:30 to 10:15 A. M., is that of Missions. A well-appointed library of books of reference bearing upon all subjects studied in the course, is accessible in Grace House. For treating of all these subjects there is a regularly appointed faculty, consisting of the Rev. Messrs. Haslett McKim, W. Epiphanius Wilson, Geo. H. Bottome, A. A. Butler, Pascal Harrower, and Percy F. Hall. In the departments of missionary work, Household Management, Ecclesiastical Needle-work, and Church Music, are Mrs. A. T. Twing, who is also secretary, Miss Josephine Bennett, Miss Alice A. King, and Mr. Samuel Warren. The regular school year began on the first Wednesday in October, and will end the last Saturday in April, a week at Christmas being taken for recess. In case of all members of the school except special students, hospital service will be required in the months of May, June, and July. "Candidates for admission must be at least 18 years of age, and unless provided with certificates of graduation at approved schools and colleges, must pass an examination in the usual English branches." There will be no charge for instruction or text-books in case of those who enter with the definite intention of becoming deaconesses, while an entrance fee of $30, renewed, the second year, will be required of special students. With such, hospital service will be elective. Extra studies for those who choose them, will be the New Testament in Greek, Church music, and ecclesiastical needle-work.

On the evening of Oct. 10th, Archdeacon Mackay-Smith was the first of three ministers to make addresses under the auspices of the Municipal League. Though admission was by ticket only, Chickering Hall was crowded with an audience which in repeated applause and a vote of thanks at the conclusion, showed its more than approval of the outspoken, vigorous way in which the speaker denounced Tammany Hall for having so misgoverned and disgraced the city. Several of our clergy were on the platform, among others, the rector of Grace church.

Connected with St. Michael's parish is a St. Michael's Guild, St. Michael's Boys' Guild, also a junior branch, St. Agnes Guild, Cadets of St. Andrew, etc. One of the most useful associations in the parish is the Brotherhood of St. Andrew, which has resumed its regular bi-monthly meetings, to be held on the first and third Thursdays of each month. A new system of work has been adopted, calling for activity on the part of all, by which it is hoped to accomplish much good the coming fall and winter.

□GENERAL THEOLOGICAL SEMINARY.—On Tuesday evening, Oct. 7th, the first meeting of the Missionary Society of the seminary was held. The new executive, Mr. E. J. Knight, of the diocese of New Jersey, delivered his inaugural address on the subject of missionary work especially in the West. This was followed by an animated and excellent debate from various men, showing that the true missionary spirit is keen in the seminary at this time. A delegation of three was elected to represent the seminary at the approaching convention of the Brotherhood of St. Andrew in Philadelphia. The Rev. Hamilton Cady, son of the Professor of Evidences,has been appointed Fellow. Mr. Cady has been studying for nearly two years in Oxford, and has only recently been ordered deacon.

COLORADO.

JOHN F. SPALDING, D. D., Bishop.

DENVER.—The ceremony of laying the corner-stone of St. Luke's Hospital was performed Sept 25th. The attendance was large, the congregation of St. John's cathedral being well represented. Bishop Spalding conducted the service which included the reading of Psalms xli and xci, and the prayers appointed for such occasions. The Masonic ritual for the laying of the corner-stone followed. The stone was tried by the square, level and plumb, strewn with grain and anointed with the wine of refreshment and the oil of peace. The following were placed in a casket and deposited in the cavity under the stone: *Nuncto* for September, council journal of the diocese of Colorado for 1890, annual report of St. Luke's Hospital for 1889, photograph of the old hospital, THE LIVING CHURCH, *The Churchman*, 16th annual report of the Missionary Bishop of Colorado, copy of the Holy Bible,copy of the Prayer Book,etc. At the close of the services a collection for the care of those injured in the construction of the building was taken up. Mrs. Spalding then advanced and in behalf of the ladies' board, declared the stone laid with all due form and ceremony. The first address was delivered by Grand Master Ernest Le Neve Foster. Bishop Spalding followed and said he hoped that the unanimous resolutions of the last council may be carried out:

Resolved, That in the opinion of the council it is most desirable that the present site of St. Luke's hospital should not be sold but should be retained for the purpose of a convalescent home, without which the new hospital would very inadequately meet the necessities of the sick who are continually arriving here from eastern States and who are often wholly without the means of maintaining themselves.

Resolved, That this recommendation be laid before the board of managers of St. Luke's hospital, and that the Bishop be requested to adopt such means as he may deem best calculated to secure such effort of the benevolent in distant and especially in the eastern States as may admit of accomplishment of this object.

"In this object, if others will unite with me to accomplish it, I know of one who will give $5,000. It will require only four times this amount, $20,000."

Several addresses were made by Lieut-Governor Smith, Mayor Londoner, Judge Hallett, and others. The hospital will be open to all without regard to creed or nationality. "There will be a free bed for every one that is worthy."

OHIO.

WILLIAM A LEONARD, D.D., Bishop.

GAMBIER.—Kenyon Military Academy began its 67th annual session on Sept. 18th, with an enrollment of 104 cadets, the largest number ever enrolled at the beginning of a school year. The increased capacity of the school afforded by the elegant new building, Milnor Hall, seems likely to be overtaxed before the year has passed.

Harcourt Place Seminary for young ladies and girls re-opened Sept. 24th, with an enrollment of 55. The experimental stage of this school is considered to be over now that the fourth year opens more encouragingly than any of the previous ones. There is no change in the corps of teachers except in the department of music and art. In instrumental music Miss McMartin is succeeded by Miss Regal, a graduate of the Oberlin Conservatory, who has recently returned from Germany where for two years she was a pupil of Moszkowski. Over fifty per cent. of the graduates of Harcourt Place, are now successful students at Wellesley College.

TOLEDO.—The Toledo Clericus has recently given a complimentary farewell dinner to the Rev. Dr. Atwill, followed by toasts and speeches: 1st, "Our honored guest," responded to by the Rev. Dr. Atwill, in reply to appropriate resolutions of esteem and regret, passed at a previous meeting in the Dr's absence and now read to him by the Rev. D. A. Bonnar; 2nd, "The Episcopate," speakers,the Rev. W.C. Hopkins; 3rd, "The Bishop of Ohio," response by the Rev. D. A. Bonnar; 4th, "The Church in Toledo," remarks by the Rev. N. H. Martin; 5th, "Trinity Parish," respondent, the Rev. O. S. Michael; 6th, "West Missouri," speaker, the Rev. S. A. Smythe. The speeches abounded in wit and wisdom, and scraps of Church history and reasonable eulogy of the "brother beloved" with sincere regret for the separation in view, and fervent wishes for the future prosperity and success of the new Bishop.

ALBANY.

WM. CROSWELL DOANE, S.T.D., LL.D., Bishop.

PALENVILLE.—The rector of Gloria Dei parish, the Rev. Wm. C. Grubbe, has presented to the church as a memorial of his son Walter, a handsome reredos of dark butternut wood. It was designed by Wm. Greetham Chubb, of New York, and built by R. T. Smith, of Great Falls, N. Y., one of the parishioners of the church. The reredos is Gothic in design,with three deep panels back of and above the altar, the centre panel being larger and more elaborate than the others; they are ornamented across the lower ends by a band of open-work quatrefoils, and at the top by fret-work trefoils surmounted by quaintly-carved crockets and finials. The panels are divided from each other by a splayed pilaster topped by a spire and ball; below and in a line with the re-table is a belt course of richly grained panels 6 by 14 inches in size, one at the left containing the inscription,"Walter C. Grubbe,Dec. 19, 1874; Jan. 14, 1888." Below these are the lower course of splayed panels with square heads finishing down to the base, which is cut in between the bases of the columns. The size of the reredos from the sanctuary floor to the foot of the chancel window is 10 ft. by 12.

KANSAS.

ELISHA S. THOMAS, D. D., Bishop.

The season has been especially unfavorably in the western part of the State,where the hot winds almost destroyed the crops. The depression is of course felt in Church enterprise, but the Bishop is making the best of the situation, re-organizing the schools and missions on the most economical basis, and striving to develop the work in this immense field in every direction. He has five general missionaries at work, opening up new fields and strengthening points already occupied by the Church. The success already achieved under this plan is such as to commend it for adoption in other dioceses. In no other, we believe, has this method of itinerant work been so extensively employed as it is now in Kansas. The Bishop gives his own time, largely, during week-days, to the girls' school in Topeka, making most of his visitations to parishes on Sundays.

Bethany College has a magnificent property in the heart of the city, and for many years has been doing a grand work in the education of girls and young women. Of late years a large amount has been expended in improvements, and the financial burden has been heavy. With hard times patronage has somewhat diminished, but under wise administration the school is gaining a sound financial basis and giving promise of large success.

MARYLAND.

WILLIAM PARET, D.D., LL.D., Bishop.

Summary of statistics for the convention year, 1889—90: Clergy, bishop, 1, presbyters, 167, deacons, 8; ordinations, presbyters, 2, deacon 1; candidates for Holy Orders, presbyters 4, deacons 10; postulants, 11; parishes and congregations, 128; missions,11; chapels of institutions, 2; Baptisms—adults 208, infants 2,415, total 2,623; confirmed,2,083; communicants,26,868; marriages, 857; burials, 1,495; Sunday schools, teachers, 1,919, scholars, 17,580. Contributions, total, $572.054.10.

BALTIMORE.—The Rev. B. H. Latrobe, rector of Trinity church, has resigned on account of fast-failing health. He has been rector of Trinity for two years. This is his second charge in East Baltimore, the first being the church of Our Saviour, which he built and paid for in his ministry there of 11 years. He also started the mission church of the Atonement. His resignation will take effect Dec. 1st. His many friends earnestly hope that he will recover. Outside of his name and social position in Baltimore, he has won for himself the re-

spect and affection of all who knew him. It is understood that Mr. Latrobe will continue to reside in Baltimore, his native city.

The Rev. Peregrine Wroth, rector of the church of the Messiah, has returned from Europe. On Sept. 13th, a reception was given in his honor, in the basement of the church, which was decorated with flowers. He has been in Europe since last June, and visited England, Ireland, France, Belgium, and Italy. An address of welcome was made by Dr. Wm. Diffenderfer, to which Mr. Wroth responded. There was also an address by the Rev. J. P. Fugette, Mr. Wroth's assistant.

The Bishop says that the number of communicants reported in the journal should be 27,432.

The new St. Michael' House, adjoining the church of St. Michael's and All Angels, the Rev. Wm. Kirkus, rector, was opened on Sunday, Sept. 28th, when it was visited by the congregation, after the service at the church, at the invitation of the rector. It will be formally taken possession of by the Sunday school children on Sunday, Oct. 5th. The Sunday school rooms are well lighted and comfortably arranged for the classes. The reading room is handsomely fitted with furniture, and well supplied with books, etc.

The pulpit at Christ church will be filled each Sunday at the morning service, by a prominent clergyman, during the absence of the rector, the Rev. W. W. Williams, who is now in England. Bishop Randolph, of Virginia, will officiate on Oct. 19th, the Rev. Jas. Carmichael, D.D., of Richmond, Va., Oct. 26th, and Bishop Dudley, of Kentucky, November 2nd. The Rev. Richard Graham, Mr. Williams' assistant, will take charge of the other services.

A number of persons were admitted into the Guild of the Iron Cross at St. Andrew's church, the Rev. Page Dyer, rector, on Sunday, Sept. 21st.

FROSTBURG.—The Bishop preached and confirmed a class of five persons in St John's church, the Rev. A. C. Haverstick, rector, on Sept. 24th.

POINT OF ROCKS.—St. Paul's chapel was consecrated by the Bishop on Sept. 15th. The services were beautiful and impressive. The chapel is of Gothic structure, and is adorned with a stained glass window back of the chancel, with the inscription:

"To the glory of God and in memory of the Rev. Joseph Trapnell, D.D., for many years rector of the parish."

The reredos was donated to the church by the ladies of St. Michael's church, Bristol, R. I., as a memorial of Dr. Trapnell, who was for six years their rector.

PENNSYLVANIA.

OZI W. WHITAKER, D.D., Bishop.

Mr. Joseph Gregson has just placed in All Saints' church, Moyamensing, a large oaken eagle lectern, as a memorial. It bears the inscription:

"In memory of James Howard Gregson. Born August 8, 1873—at rest June 10, 1878.

The Bishop of Michigan, who with Mrs. Davis, has been the guest of Mrs. Thomas Smith, through whose bounty St. Peter's church at Weldon has been built, confirmed with the consent of the Bishop of Pennsylvania, a class of 21 persons in that church on Sunday, Sept. 28th, and hopes to consecrate the new chancel on the 20th Sunday after Trinity.

Within a few weeks three new chapters of the Brotherhood of St. Andrew have been organized in this diocese: the Italian mission and the church of the Crucifixion, Philadelphia, and Holy Trinity, West Chester.

CITY.—Some very interesting figures are at hand as to the work of the church of St. Sauveur (the French church), the Rev. C. Miel, D. D., rector. Up to the opening of the new church in 1888, 966 foreigners had been entered upon its roll, from that to this date, 262 have been added, of whom 912 were French, 161 Swiss, 102 Belgians, 65 Germans, and 48 others. In the last 2 years, 142 new foreigners have communed at this church; 58 of whom were confirmed by Bishop Whitaker, no one of whom had previously been a Churchman. The work of the parish building has also been most helpful.

The Feast of St. Michael and All Angels was appropriately observed at the Home for colored cripple children, which bears that name. It has now 33 inmates, more than its capacity can properly accommodate, while there are other applicants awaiting admission. Goods and materials were received in donations, and also more than $200 in money.

The Rev. Joseph N. Blanchard has entered upon his duties as rector of St. James' church, and officiated for the first time on Sunday, Oct. 5th, when he preached, taking for his text, Acts v: 42. He has appointed as his assistants, the Rev. Charles K. Penny and the Rev. Benjamin J. Davis.

The Rev. H. Q. Miller has become the assistant minister of Grace church. His address is 3210 Powelton ave.

The first Confirmation class of the mission of St. John the Divine, the Rev. T. William Davidson, minister-in-charge, has just presented a handsome bronze altar desk, designed and wrought by John Page & Son. It was used for the first time on Sunday, Oct. 5th.

The Sunday School Association has arranged with the Rev. James S. Stone, D.D., to repeat in the church of the Holy Apostles the course of sermons which he is to preach in his parish church, on some of the great ecclesiastical leaders of the century, who have recently passed away. The dates will be as follows: "Cardinal Newman," Grace church, Oct. 12th, Holy Apostles, 15th; "Bishop Lightfoot," Grace church, Nov. 9th, Holy Apostles, 12th; "Dr. Pusey," Grace church, Dec. 14th, Holy Apostles, 17th; "Canon Liddon," Grace church, Jan. 11th, Holy Apostles, 14th; "Archbishop Tait," Grace church, Feb. 8th, Holy Apostles, 11th, and "Dr. Dollinger," Grace church, March 8th, Holy Apostles, 11th.

DELAWARE.

LEIGHTON COLEMAN, S.T.D., LL.D., Bishop.

DELAWARE CITY.—The first harvest home service and festival ever observed in this town, if not in Delaware, was held in Christ church, on the Eve of St. Michael and All Angels. The church was beautifully and appropriately decorated with the increase of the harvest. The altar was one mass of flowers, while a rood-screen of golden-rod, with its triple cross-crowned arches, spanned the wide chancel. On either side of the chancel was placed a pyramid of fruit and vegetables, with a background of waving stalks of corn, whilst in the centre was a large cornucopia overflowing with luscious fruit. Flanking it on either side, were sheaves of wheat, on which a sickle was hung. On either side of the altar, against the wall were silver sconces, in which candles burned brightly. Over 400 people were present. On Monday morning, the Feast of St. Michael and All Angels, the rector celebrated the Holy Communion, assisted by the Rev Dr. Littell, of Wilmington, who made an address on the "Ministry of Angels." Evening Prayer was said at 4:30 P. M., by the rector. The festival was held in the rectory in the evening, when the parish invited everybody in Red Lion Hundred to partake of their hospitality. At the close of the festival, the stone money jugs were opened, and their contents for the Parish House Fund, amounting to $67.38, has been placed in the bank until needed. Both the Thanksgiving service and the festival were most successful. It is purposed to have an annual observance of the Harvest Home.

The parochial Mission which has been held at Immanuel church, Newcastle, from Sept. 20th, was brought to a successful close on Tuesday evening, Sept. 30th. Very large congregations were present at every service, that on Sunday afternoon for men being crowded. The Rev. Henry Bedinger, of Calvary church, New York, and a member of the Parochial Mission Society, was the missioner, taking the place of the Rev. G. A. Carstensen, who was unable to undertake the work on account of illness. The closing service was a most interesting one. The missioner made his final address. Taking the parable of the Sower, he exemplified the different kinds of hearers, and how they would receive the word spoken. Following the address came a penitential service, when all the resolutions were offered and the rector dedicated himself afresh to the service of Almighty God. During the singing of a hymn, the rector entered the chancel, attended by the Rev. Messrs. C. H. B. Turner, and H. L. C. Braddon, when a Thanksgiving service followed, commencing with the *Gloria in Excelsis*.

MILFORD.—We would call the attention of Church people to the great advantage of having open air services in the poorer parts of our parishes. For three months past, as mentioned in our columns a few weeks ago, a service of prayer, praise, and preaching, has been held in a ship yard in the above parish. As many as 600 people of all sorts and conditions in life, have flocked to the place Sunday by Sunday. Many have never heard a sermon or joined in any worship for years. The magazine of this parish reports that upwards of 55, adults and children, have been baptized as a result, and a fair class formed for future Confirmation. So great is the interest evinced that the working class has formed a committee to commence at once to build a mission church. Several workmen have promised to give their time and labor gratuitously, and the wife of Judge Fisher has munificently made a present of the site.

TEXAS.

ALEXANDER GREGG, D.D., Bishop.

BISHOP GREGG'S FALL AND WINTER VISITATIONS.

OCTOBER.

26. Manor.

NOVEMBER.

1—2. Belton. 2—4. Temple.
9. Lampasas.
13. Gatesville, consecration.
16. Calvert. 18. Marlin.
20. Groesbeck, consecration.
21. Mexia. 23. Hearne.
30. Palestine.

DECEMBER.

2—3. New Birmingham.
4. Overton. 7. Tyler.
9. Longview. 11. Jefferson.
14. Marshall, ordination.
21. Rockdale. 28. Georgetown.

JANUARY.

4. Taylor.

The offertory will be applied to diocesan mission fund, and theological department of University of the South.

Parochial reports: Baptisms—infants 331, adult 71, not stated 21, total 423; Confirmations, 308; marriages, 125; funerals, 169; Sunday school scholars, 2,752, Sunday school teachers, 304; communicants, 3,342. Total contributions, $56,123 32; value of church property, $260,450.00.

LONG ISLAND.

ABRAM N. LITTLEJOHN, D. D., LL.D., Bishop.

BROOKLYN.—At the re-opening of St. Bartholomew's church on Sunday, Oct. 5, the Bishop made his annual visitation and preached from I Cor. i: 4, urging upon the large congregation to do the greater good in proportion to their increased advantages. "A well-conducted, well-ordered, devout, and faithful parish is to the community wherever its influence is felt, precisely as the whole church is to the world at large. It has a mission to every soul within its limits, just as the Church as a whole feels it its duty to spread the Gospel to every human being on the face of the globe."

A largely attended meeting of the Choir Guild of the diocese was held in the church of the Redeemer on Tuesday evening, Oct. 7th, the president, the Rev. Dr. Alsop, occupying the chair. All the churches belonging to the guild were represented by their choirs and choir-masters. Inasmuch as there are several vested choirs of men and boys in the diocese not connected with the guild, namely, the cathedral of the Incarnation, St. George's, church of the Messiah, St. Mark's, in Adelphi st., and inasmuch as it is the purpose of the choir guild to unite as far as possible, all the vested choirs in its membership, a resolution was passed in which the said choirs were cordially invited to unite with the guild at the earliest convenience and to participate in the coming festival. It has been announced to the honorary members that the third annual festival will take place on Thursday, Nov. 13th. The morning service will be held in St. Paul's church, corner Clinton and Carroll sts., at 11 o'clock, and the music will be sung by the choir of the parish, under the direction of Mr. R. J. Winterbottom, organist and choirmaster. In the evening in St. Ann's church the combined choirs of the guild mustering upwards of 500 voices, will render the programme as specified, brass instruments being introduced in addition to the usual organ accompaniments. Cards of admission will be required at the evening, though not at the morning service, all entrances to St. Ann's church being utilized, and providing ample accommodations. The church will be opened at 7:15. The number of honorary members has been reduced to 350, and this number will not be increased, each member being entitled to two cards. Membership dues and offertory collections yield the only income which is largely absorbed in conducting the festival. In time, however, it is hoped that a surplus fund may be accumulated and used to further the objects of the organization.

FLATBUSH.—In St. Paul's church, the Rev. T. G. Jackson, rector, what is called the Bartlett memorial window, executed by Mayer & Co., has been placed in the west wall of the nave. In the central panel is seen St. Agnes in amber, pink, and white drapery, richly embroidered, and holding a lamb, the symbol of innocency. Above her head is seen the jeweled crown of martyrdom and at her feet a wreath. In the right panel are two maidens, the one standing with gathered-up robe and offering flowers, the other sitting at her feet and reaching out for them. In the panel to the left are seen a mother and child, the one standing as a picture of devout and earnest faith, the other with hands clasped in a kneeling attitude. The drapery here is yellow and faint pink, happily blended. The beautiful coloring is much added to by the cherub heads which appear in the background, and an illuminated tracery of lilies and passion flowers, with the Alpha and Omega and a dove. Below are inscribed two verses of the hymn, "Hark, Hark, my soul." The window is 12x5, and is a fine example of rich coloring and delicate drawing.

ISLIP.—Through the efforts of a few of the ladies of St. Mark's parish, the Rev. H. R. Freeman, rector, a fair was recently held in the matter of furnishing the parish house, the total receipts amounting to nearly $3,600, and netting $3,400. The building committee are Messrs. Wm. K. Vanderbilt, R. Fulton Cutting, H. H. Hollister, and the rector. The ladies had hardly hoped to raise above $2,000, and the sum so much greater than this was a happy surprise.

PITTSBURGH.

CORTLANDT WHITEHEAD, S.T.D., Bishop.

CITY.—The nurses of the Guild of St. Barnabas' from the Allegheny General and Homœpathic Hospital, and associate members of the society, held their regular monthly meeting and a pleasant *conversazione* at St. Mark's Guild House, on Monday evening, Oct. 6th. The guild service was said in the church at 8 P. M., by the Rev. J. G. Cameron, with special addresses by the Rev. C. N. Field, S. S. J. E., and the Rev. Chas. A. Bragdon, general missionary of the diocese. After the service, refreshments were served in the reception rooms of the guild house by ladies of St. Mark's church and the members of St. Mark's guild. There was a large attendance and an enjoyable evening. Several new members were received. The Rev. W. C. Rodgers and other invited guests were present. Members of the Guild of the Iron Cross, of the Knights of St. Martin, Golden Cross, Christ church, Allegheny, and of St. Mark's, Southside, were also present, and a brief address was given them by Fr. Field before adjournment.

CENTRAL NEW YORK.

F. D. HUNTINGTON, S.T.D., LL.D., Bishop.

UTICA.—The corner-stone of the church of the Holy Cross was laid Oct. 9th, in East Utica, at 3 P. M., by the Rt. Rev. Frederic D. Huntington, assisted by a number of priests of the city and diocese. The new building is situated on Bleecker st., about a block below the jail building, and east of the junction with Albany st. It is of handsome limestone, and of Gothic pattern, in the form of a cross, the handsome design being made by James Constable, Jr. The building is already well under way, in some portions nearly built to the roof, and the forms for the windows and the Gothic arch of the chancel are in position. The edifice will seat about 400. It will have a handsome tower and spire, located at the left of the nave. The roof will be high and steep, and a large rose window will ornament the gable. The tower will be 104 ft. high. The church when completed will cost about $25,000, and it is to be a free church.

The work was begun in a mission, at the instance of the late Evan R. Goodwin and Philip Herbert in 1871, services being held by the Rev. Drs. Coxe and Goodrich. The enterprise was aided by Mrs. Thomas H Hubbard and Mrs. Charles W. Hutchinson, now both deceased. It was known as the mission of the Good Shepherd, and the Rev. E. Z. Lewis was the first minister in charge. He died in 1874, and to the memory of his self-denying love and zealous labors the present building is erected. The Rev. James G. Burd, the present clergyman in charge, was installed as rector of the new parish last January. The church was made a free church, and instead of wardens and vestry, a board of trustees was appointed under an act of the legislature, and the seats are to be forever free.

At the ceremony of laying the corner-stone, the Bishop, clergy, and choir boys having robed in a house just opposite, proceeded to the church, reading, alternately, the 132nd Psalm. Passing over the threshhold they halted, repeating the Lord's Prayer and a number of collects. A selection from the third chapter of the Book of Ezra followed, and the Apostles' Creed, in which all the people joined. The Bishop taking a mason's hammer, struck the stone thrice, in the name of the Blessed Trinity, and then made a brief address, which was most effective Brief versicles and prayers, and the singing of the hymn by the people, "The Church's One Foundation," concluded the service, the Bishop pronouncing the apostolic benediction. The singing of the hymn was led by a cornet, which added greatly to its impressiveness. After the ceremonies a lunch was served to the clergy.

In connection with the erection of the new church especial honor should be accorded to Mrs. Martina L. Brandegee, who with her family has been greatly interested in the work. Mrs. Brandegee has raised a large proportion of the funds for the work and been untiring in her efforts. With a modesty equal to her zeal, only the little pamphlet history deposited in the corner-stone, has been allowed to appear as her contribution to this building.

NEW JERSEY.

JOHN SCARBOROUGH, D.D., Bishop.

The fall session of the Burlington Convocation, at St. Stephen's church, Florence, was largely attended by the clerical and lay delegates. The sermon was preached by the Rev. G. W. Gates, M. D., lately rector of the church of Our Saviour, South Camden, and the Holy Communion was celebrated by Bishop Scarborough. After the service, the Bishop, clergy, and others, proceeded to the burial ground belonging to the parish, which the Bishop consecrated in due form. The business session was mostly occupied with the consideration of the by-laws as revised by the committee appointed at the last convocation. These with some slight modifications, were finally adopted. The rural dean, the Rev. C. M. Perkins, made a full and interesting report of the missionary work for the last quarter. The Rev. T. H. Gordon was appointed preacher for the next convocation, with the Rev. G. W. Harrod, alternate; the Rev. R. G. Moses to read the essay prepared for this meeting, but which for lack of time, had to lie over. The place and time for the next convocation will be fixed by the dean. A missionary service was held in the evening, under the care of the dean, when several addresses were made in relation to general missionary work.

SPRINGFIELD.

GEORGE F. SEYMOUR, S. T. D., LL.D., Bishop.

BISHOP'S APPOINTMENTS.

OCTOBER.

21. Pittsburgh, annual meeting of the Board of Missions.
22. Meeting of the House of Bishops.
29. Edwardsville. 30. Litchfield.
31. Greenville.

NOVEMBER.

2. Collinsville, all day.
6. Murphysboro. 7. Carbondale.
9. Cairo: A. M., church of the Redeemer; P. M., St. Michael's church.
12. Knoxville: St. Mary's School. Annual meeting of the Provincial Synod.
13. Roodhouse. 14. Whitehall.
16. A. M., Carrollton; P. M., Jerseyville.

The Bishop requests that the offerings on the occasions of his visitations may be given to him, to aid him in the support of three young men, who have offered themselves to prepare for missionary work in the diocese of Springfield.

MASSACHUSETTS.

BENJ. H. PADDOCK, S. T. D., Bishop.

The Rev. J. B. Wicks has been compelled through illness to resign the arduous duties of general missionary of the diocese, and has returned to the charge of his former parish, Trinity church, Milford.

The 251st meeting of the Eastern Convocation was held in the church of the Epiphany, Winchester, Oct. 7th. The Rev. Beverly E. Warner, of Bridgewater, Conn., preached a sermon relative to the position and work of the laity in the Church. At the business meeting, in the absence of the dean, Dr. Abbott, of Cambridge, presided. The essay on a "Layman's Work in the Church," was read by the Rev. I. W. Beard, of Dover, N. H. It was a strong, emphatic presentment of the subject, and was generally discussed by the clergy and laity. The Rev. George A. Strong resigned his position as treasurer, and the Rev. D. D. Addison, of Beverly, was appointed to serve. In the evening, there were addresses as follows: "The Layman as the Church's Man of Affairs," by Mr. W. B. Delas Casus, of St. Paul's church, Malden; "The Layman's Opportunity in realizing the Church as the Brotherhood of Men," by Mr. George B. Nicholson, of the church of the Good Shepherd, Boston; and "The Layman's Teaching Function," by the Rev. D. D. Addison, rector of St. Peter's, Beverly. This convocation had the advantage over the preceding ones in the presence of six laity from various parishes. Mr. George B. Perry, a writer of some repute, and engaged in journalistic work in Boston, represented St. Matthew's church, South Boston The next session of the convocation will be at St. Stephen's church, Lynn.

The Rev. J. Frank Winkley, a well-known Church clergyman, living in retirement for some years, died, October 2, at Woburn, at the age of 73. His son is rector of Trinity church, Saco, Maine.

The Southern Convocation met in St Andrew's church, Hanover, October 1st. The evening before, there was a missionary service, with address by the Rev. F. B. Allen, on the "City Board of Missions." The Rev. Mr. Wicks, the general missionary, and one of the speakers, was unavoidably absent. At the celebration of the Holy Communion, on Wednesday, the Rev. Dr. Pelham Williams preached the sermon. An essay on "Industrial Work in the Church," was read by the Rev. Walter E. C. Smith The exegesis appointed for the meeting was omitted.

BOSTON.—The Clerical Association had their first meeting at the Church rooms, 5 Hamilton Place, on Monday, Oct. 6th. The Rev. Wm. B. Frisby, rector of the church of the Advent, read a paper on "The Christian Ministry."

SOUTH BOSTON.—The vestry of the church of the Redeemer have voted to have a vested choir, and preparations are about to be made for it. This church is situated in the best part of South Boston.

LENOX.—Trinity parish have made preparations for lighting their church building with electricity.

DEDHAM.—St. Paul's church, which has been closed for repairs, was re-opened for divine service on the 11th Sunday after Trinity. The interior has been neatly frescoed, and a gallery for a vested choir has been built. The rector, the Rev. Dr. Starr, paid a well-merited tribute to the late Ira Cleveland, who, for over 50 years, was a parishioner, and noted for his continued beneficence to the Church.

DANVERS.—Calvary church is rejoicing in the gift of a rectory, from a prominent layman of the parish.

CANTON.—Trinity mission is without a minister. The parishioners have purchased a lot, valued at $600, and hope before long to build a chapel for their services, which are now held in the town hall

NORTH BILLERICA.—A correspondent informs us that the first Church service held in this old town was at Billerica Centre, in 1875, by the Rev. B. F. Cooley, the then rector of the church in Chelmsford. For a few weeks, on alternate Sundays, services were held at the centre village and at North Billerica, and at the latter place (where St. Anne's church has recently been consecrated) an offer of land was made and a movement inaugurated for building. Such was the bitter opposition, however, that the plan was abandoned and not resumed until (as was stated in THE LIVING CHURCH of Oct. 4th) three years since. It is hoped that the newly-formed parish may increase and flourish, and that its influence may extend to the centre of the town, where, like many isolated towns in the eastern portion, and interior of this diocese, the Church is as little understood as in the wilds of the "Dark Continent."

EVERETT.—Grace church have placed in their edifice a remarkably sweet-toned organ, made by Cole and Woodbury, of Boston. The service of benediction was said by the rector, the Rev. F. D. Martin, Jr., a few Sundays ago. Mr. J. B. Whitney, of the church of the Advent, Boston, has given a recital upon it, which was greatly enjoyed.

EASTON.

WM. FORBES ADAMS, D.C.L., Bishop.

PRINCESS ANNE.—The 109th anniversary of the old church at Rehoboth, was celebrated on Sept. 4th. There was Morning Prayer, sermon, and Holy Communion in the morning. In the afternoon short addresses were delivered by visiting clergymen from neighboring parishes. The Rev. Thomas C. Yarnall, rector of St. Mary's church, Philadelphia, preached the anniversary sermon. The Rev. Oliver H. Murphy has charge of the church; it was built, 1781, in colonial days, and is situated in a beautiful grove.

MINNESOTA.

HENRY B. WHIPPLE, D.D., LL.D., Bishop.
MAHLON N. GILBERT, D.D., Ass't Bishop.

MARSHALL.—The corner-stone of the new church was laid on Tuesday, Oct. 7, by the archdeacon of the diocese, the Rev. T. H. M. V. Appleby. Addresses were made by the Rev. S. B. Purves, by the archdeacon, and by the Rev. J. B. Halsey, priest in charge. The day was a perfect one; the schools and business houses closed at the hour named; and a large gathering assembled to take part in the impressive service. Deeds of the lots on which the church stands, were formally presented in the name of the donors, and copies of these, together with other appropriate records, were placed in the corner-stone. Mr. Appleby, who has already raised $400 for this important work, promised another $100 on the day the church is opened, provided the parish can raise $400 meantime. Some outside help will be needed in this venture of faith. God's blessing will surely remain where it has so bounteously fallen.

TOWER.—A chapter of the St. Andrew's Brotherhood has recently been organized in this new and promising parish of St. Mary's, the Rev. R. H. Gesner, rector. Eight young men of great promise and highly respected in their several positions, have pledged themselves to pray and work for the spread of Christ's kingdom among their fellow men. Although St. Mary's church was consecrated on July 13th last, the past two months have witnessed satisfactory and encouraging progress on the part of the parish, the interest shown by the men being particularly noteworthy. To further promote the growth and welfare of the parish, the Brotherhood is making itself felt in bringing young men to the services and showing hospitality and welcome to all comers.

THE ADIRONDACKS.

At this season of the year, when we are all returning from our summer outing to the seashore or the mountains, it may not be amiss to turn our attention for a brief moment before settling down to the routine of Church life and work in our own parish, to inquire into the work of the Church up in the Adirondacks.

How many are there who have been to Paul Smith's this season and attended service there at the little log church of St. John in the Wilderness, who know anything of the work of which that little chapel forms but a part, and towards which the offertories taken there Sunday by Sunday go?

It is the object of this sketch to give some idea of that work. The centre or mother church is named for St. Luke the beloved physician, and is at Saranac Lake. Here the Rev. Walter H. Larom is the priest in charge, and under his care are the other surrounding posts. St. Luke's is about 13 years old. It was built through the instrumentality of Dr. E. L. Trudeau and a number of invalids who had made Saranac Lake their permanent or temporary home, and in this little mountain village it has a two-fold nature to fulfil, that of parish church to the villagers, and chapel to the invalids and summer visitors. Of course, under these conditions, it is open throughout the year, and in winter it is busy with its guilds and societies, and such parish work as is found in any village church. Among other work recently started here, at the suggestion of Bishop Doane, in whose diocese the Adirondacks are, is a fund to build a clergy house where the priest in charge may live with such helpers as he is obliged to have during parts of the year. It is also proposed to put a small pipe organ into the church, for which money is needed.

Fourteen miles distant is the church of St. John in the Wilderness. It is built of logs, and is for the accommodation of visitors to Paul Smith's, whose liberal contributions do much to help make up the deficit which would otherwise occur in this missionary jurisdiction.

Nine miles from Paul Smith's and eight from Saranac Lake, is the village of Bloomingdale. Here is the church of the Redeemer, built some years ago, when Bloomingdale had brighter prospects than now. In this little church for a congregation of from 15 to 20, service is held every Sunday afternoon, and occasionally at other times, the clergyman driving over from Saranac Lake. This year, Bishop Doane confirmed here a class of seven candidates, prior to which there were but three communicants.

The Hotel Ampersand, which is both a summer and winter resort, is a home for many invalids who are unable to travel to St. Luke's church, a mile-and-a-half distant, and here every Sunday evening, service is held for their benefit. At the Sanitarium also, about the same distance away, occasional services are held.

Saranac Inn, now so well known from ex-President Cleveland's annual visits there, has a little log chapel of its own, which is generally placed under the charge of the Saranac church. It is some 15 miles distant. This year Mr. Larom placed this post in charge of the Rev. Milton C. Dotten, his predecessor, who also took charge of the services at the Wawbeck Lodge, at the other end of Upper Saranac Lake.

Lake Placid is still another post in charge of the priest at Saranac Lake. Here services have been held in the parlor of the Stevens' House all summer, attended by

from 100 to 150 people. It is the earnest desire of the residents and visitors to build a church here, and the Bishop has issued a circular appealing for help in this direction.

The foregoing will give some idea of the work being done up in the wilderness. Of course one clergyman in summer cannot fill all these posts. This past summer the Rev. Mr. Larom has been helped by many prominent clergymen, some of whom have visited the woods on purpose to render that help, while others have done so during their vacation, among whom are, the Rt. Rev. Benj. H. Paddock, D. D., Bishop of Massachusetts, the Rev. J. W. Brown, D.D., rector of St. Thomas' church, New York, the Rev. E. A. Hoffman, D. D., the Rev. Brady E. Backus, etc.

THE CHURCH AND THE COLORED PEOPLE.

BY THE REV. HENRY R. SARGENT.

It is hard to realize that the greatest missionary work that now lies before the Church in America has thus far called out so little enthusiasm among the younger clergy who might be free to respond to an appeal. The Church herself seems really in earnest, and, in the appointment of a commission which, under serious difficulties and much adverse criticism, is endeavoring quietly to do its work, she has placed herself before the colored people as their friend. She has, furthermore, stood for the rights of her colored clergy (witness the answer given at the late council in New York where two colored priests sat with their white brethren, enjoying equal rights and privileges); she encourages her lay folk, as in the case of the newly-formed St. Augustine's League, to raise money for the work; and her bishops, north and south, manifest a deep and genuine interest in their children of the African race.

But with all this to cheer us, there is this lamentable fact that should be presented to every young clergyman and candidate for Holy Orders—the colored people in America number 8,000,000, and it is probably within the limit to say that the proportion of clergy whose sole ministrations are given to this number would be about one to every 200,000. Yet our American Church is seemingly full of missionary zeal. Indeed such is the testimony of those outside her Communion, and they are beginning to admire, *inter alia*, both her will and her capacity to deal with this great problem. But, problem as it is, the Church cannot do her part toward solving it without the earnest personal efforts of her clergy, and the lack of these is the great obstacle, (it would seem to be almost the only one), to her progress among the negroes of the South. The writer may be pardoned if, to persuade of what is possible, he refers to his experience during ten months in the diocese of Tennessee, (not, however, his first experience in the colored work), as priest in charge of a congregation of colored people. This mission, after vicissitudes of various sort, was in February, 1889, placed under the charge of a colored priest, detailed by the Commission of Fifteen, for whom he acted as missionary, and in the course of nine months a new interest was aroused in the congregation. The writer, when appointed by the bishop as priest in charge, found an earnest body of workers ready to receive him, and a hearty parish life to build upon, and, aided by the very considerable help of one of our sisterhoods, he has seen the congregation constantly growing in devotion to the Church and a love for her Sacraments. A large debt has been steadily diminishing, and it is likely that some time this fall the mission will be quite free from that incubus and ready to do its part toward starting a church building fund that shall include, in time, a mission church, house for clergy, and a school for the education of lads from Memphis, and the homes of some of the more thrifty farmers along the Mississippi river. With the help of Sisters, whenever they can be spared for this purpose, a boarding and day school may be opened, and Memphis thus become the centre of a work that can influence the entire Mississippi country, and other parts of the South. But at present, in the mission referred to, there are ninety communicants, one priest, and (to be opened in October), a small day school in one of the rooms of a large brick building given to the diocese, and intended to be used as an asylum for colored children.

The colored work must, in very large measure, be done separately from the white, and by men who can give all their time to the one race. In Mississippi, one of the great cotton States, the negroes outnumber the whites; parts of Tennessee and Arkansas are thickly settled by negroes; but in Mississippi there is one clergyman, a deacon, ministering to colored people only; in Tennessee, four, and Arkansas may have one or two, not more. There is not only plenty of work to be done, but one often finds a welcome from the whites to do it. The writer has twice been asked (and has only once been able to spare the time to accept the invitation) to preach a week of mission services on plantations in Mississippi. On one of these there are employed a thousand negroes. The owner of this plantation, a chance acquaintance of a river steamer, expressed a genuine desire to have Church services for those in his employ. In another case it was possible to have only two Sunday services. Here, where in ante-bellum days many of the slaves were baptized and confirmed in the Church, there were found some who, not having Church services, had gone to the sects, but who still retained a love for the religion of their earlier years. Here, then, is an immense country, only one part of the South, almost untouched by the Church. Here is a great mission field that in other days would have aroused the intensest enthusiasm, and have called out the zeal of a Boniface, of a St. Francis de Sales; a work that should summon a Xavier, a Patteson; a splendid cause that may be expected to thrill the hearts of our young, strong clergy.

Our Communion has somehow especially appealed to this dear, simple folk, with their earnest religious nature, and their power of spiritual apprehension. For let it be understood by us of a colder temperament, who are sometimes inclined to smile at the "religiousness" of the negro, that there is, when rightly directed, in the African a "religiousness" that puts to shame our easy lukewarmness toward God Whose love for His creatures is like fire. It can be said, indeed, in language of sober truth, that in dealing with the people of African blood we have to do with a race of *heroes*. The faithfulness to his master of the slave in the troublous war times, is well known, and the safety of that master's home and family while left, in his absence, to the protection of the slaves, has become a sort of lyric sung in every household of the South. Of the patience and trust in the slave and in the freedman, nothing so Christ-like has been seen in the history of races.

And one further quality. It would of itself be significant that two martyrs of the Anglican Church in this century have won their crowns in witnessing to peoples of a darker race, but it counts for yet more in our present consideration that the noblest outburst of the spirit of martyrdom in our own times came from the Dark Continent. Sometime, after the custom of earlier days, the Anglican Church may add to her martyrology the names of Patteson, of Hannington, and the forty martyrs of Uganda. Yes, and the confessors followed hard upon. As those passed on into Paradise, these came nightly to the English missionaries to be admitted by Baptism to that religion of which their fellows had "witnessed a good confession." It may be that the blood of those Uganda martyrs shall sometime bear seed on American soil. It may be that in the future, when we have tried to do our duty to the race in America, we shall, through the members of that very race, recruit the little, struggling band that is lifting the standard of the holy Cross before the people of that great continent. The American Church may well tremble before her splendid vocation in this vast land, but no part of her mission should give greater cause for fear lest her candlestick be removed, than our Africa at home. Pergamos had an Antipas whose blood pleaded with God; if the Anglican Church have at times in her history been heedless of such as these, the people of a needy race, the prayers of another such, and his brethren, may have besought the God Whom they confessed, for patience with us yet longer.

The writer believes in the possibility of a far greater advance in the African race than has yet been seen. The question: "How far, whether absolutely or relatively?" he is not able to answer. But in that noble cause, the uplifting of a great race, we, a Catholic Church, may have our part, must have our part, or else be *found wanting*.

LETTERS TO THE EDITOR.

"DURING THE ANTHEM."

To the Editor of The Living Church:

Mr. Harrington seems to think that the custom of sitting during the anthem is "English." Such is not the case. In secular entertainments of a public nature, the "National Anthem" is invariably played when everybody stands, and the men uncover their heads. If English people will render such homage to an earthly monarch, is it likely that they would sit while an anthem was being sung to their Heavenly King!

The rubric in the English Prayer Book after the third collect, reads: "In choirs and places where they sing, 'Here followeth the anthem.'" If individual members sit during the singing of the anthem, it is probably more on account of physical infirmity than a protest against the anthem. Why should a congregation protest against the anthem, is it not an act of praise! Do we not go to church to worship, and is not singing part of that worship? I have seen large numbers sit for absolution and blessing, and kneel for presentation of alms, and other un-Churchly attitudes. Will Mr. Harrington call them English? The term anthem was originally applied to all canticles and is merely an anglicized synonym of the word antiphon. Its old spelling was antem, anteme, or antempne. By a royal injunction in 1559 it was ordained: "For the comforting of such as delight in musick it may be permitted, that in the beginning or end of Common Prayer, morning or evening, may be sung an hymn or such like song to the praise of Almighty God in the best sort of melody and musick that may be conveniently devised, having respect that the sense of the hymn may be understanded and perceived."—Blunt's A. B. C. P.

Let the rev. clergy explain to their congregations and children under their charge, how to use their Prayer Books properly, then we shall have no more "sitting during the anthem."

AN AMERICAN CHURCHMAN.

MASQUERADING.

To the Editor of The Living Church:

After much opposition, the employment of a vested choir for the purpose of offering to God a reverent worship and for leading the praises of the congregation has become an established usage in the American Church Having returned to the spirit of the Temple worship, when clad in white linen the singers stood before God, we seem now ready to cast aside the principle gained, and for mere show and prettiness are putting women into cottas, demi-cassocks, and student's caps, and placing them in the place hitherto considered on y the minister's place in the sanctuary. For this we have the support neither of Holy Scriptures nor Catholic antiquity. Logically, we should proceed at once to admit our women to Holy Orders, and license them as readers, and employ them as evangelists. A vested choir of women, and lady singers in a quartette, or chorus choir, are not on the same footing. The Church possibly preparing a vested choir, has never forbidden the employment of other choirs when a chancel choir cannot be had. Our Blessed Lord knew human nature better than we can know it, and as he restricted the work of public ministration to the male sex in calling the holy Apostles, this should be our decisive guide in such matters. St. Paul's words, inspired by God, are clear enough on the prominence of women in church. Not that woman as a Christian worker is to be despised but that she has her own sphere of labor, as man has his. We all know how well the devout woman fulfills her vocation. It is our glory that our grasp on this great principle regarding woman's true work is becoming stronger every year. We need only to point to our Woman's Auxiliaries, Guilds, and Sisterhoods, to see how grand a success this work is becoming. We should be content with this and not seek out new inventions. Let us abandon floral music and æstheticism, avoiding sensationalism, lest we become ridiculous in the eyes of thinking men. If we must have women singers, let us be glad that we have them, but place them in the body of the church, sensibly and modestly attired like other women of the congregation, conspicuous in nothing but good works and in a holy life.

A LEVITE.

THE REVISED VERSION.

To the Editor of the Living Church:

I am extremely sorry if I have ever seemed to be wanting either in fairness or in courtesy to Mr. Percival. I may say however that I have certainly neither imputed motives, nor intimated that statements were made with the knowledge that they were untrue. The offensive terms in which Mr. Percival characterized the Revised Version I understood to be quotations, but adopted by him.

The text concerning the Three Witnesses in heaven, was in my first letter referred to as one with regard to which the R. V. is more accurate than is the A. V. But it was Mr. Percival's chosen instance for faulting me as having yielded to hostile criticism. See what comes, he said in effect, of reading the R. V. You may give up, like Fr. Hall, the passage concerning the Three Heavenly Witnesses!

In support of my position, I adduced authority which I doubt not your readers generally will consider abundantly sufficient and satisfactory. "Dean Alford and The Speaker's Commentary" I cited because I supposed them to be easily accessible and of generally recognized value. Mr. Percival dubs "The Speaker's Commentary" "rationalistic." Perhaps the value and strength of his criticism will be guaged by applying the term to the leading writers in the N. T. volumes of that work. The term "rationalistic" must have gained a very *broad* significance to be applied to Archbishop Thomson, Dean Mansel, Bishop Westcott, Bishop Jacobson, Dr. Kay, Dr. Wace, Dean Scott, Archdeacon Lee, and Bishop Alexander. It was Bishop Alexander (an entirely new kind of "Rationalist") whose words I actually cited, as in the particular instance of I. St. John v: 7, upsetting Mr. Percival's contention for the inferiority of the text on which the R. V. is based, because not giving due weight to cursive MSS. as distinct from uncials, and as departing from ecclesiastical tradition. In that instance, at any rate, the R. V., I showed, from Bishop Alexander, to be in accordance with the best traditions of the Church as well as with the best MS. authority.

But really there is little possibility for argument with a writer who assumes (and bases a charge of disloyalty on the assumption) that a priest is bound by the authority of "the divine English" (I am not professing to quote Mr. Percival), and that all questions of textual criticism are closed by the presentation to him at his ordination of the Version "appointed to be read in churches;" and who moreover either plays upon the meaning of the word "criticism" (obviously used in my letter in the sense of textual critical study), or who supposes that it can have only a bad significance.

How long a faith would last, and of how much practical value it would be while it lasted, which was afraid to examine its title-deeds, I leave your readers to conjecture.

ARTHUR C. A. HALL.

Oct. 7th, 1890.

The Living Church.

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REV. C. W. LEFFINGWELL,
Editor and Proprietor.

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A CONVERT from Christianity to Judaism has recently been rash enough to make public some of his reasons for a step which is almost unheard of except in connection with the marriages which now and then take place between women of Christian antecedents and Jewish men. He was once, he says, a student of theology intending to take orders in the Church of England, but in the course of his investigations made the disastrous discovery that all the early Christian documents were forgeries, that the evidence for their genuineness was too contemptible to be worth a sensible man's consideration. Accordingly he threw up his studies in disgust and went into secular business. Subsequently he embraced Judaism. We refer to this case partly on account of its unique character, partly also for another reason. While the writer betrays at every step almost entire ignorance of the real facts, he makes at the same time very bold assertions with an air of undoubting confidence calculated to mislead the unwary. These assertions belong to a class which is very common, especially in Western newspapers; and in the present instance the writer's statements find a place in a daily paper of wide circulation, and of course, according to the fashion of the day, without a word of dissent or correction from the Christian (?) editor. One instance will do as a specimen: The assertion is coolly made that it is an ascertained fact that none of the New Testament books were written until four hundred years after the death of the reputed author of Christianity! We suppose even such an assertion as this, being made with assurance by an apparently sincere though very ill-informed man, must have some kind of foundation, at least in his own mind. He does not mean to state a falsehood. We have therefore taken the trouble to conjecture what that foundation might be, and can only imagine that the writer has confounded the date of the oldest manuscripts which have come down to us, and which were in fact written in the fourth century, with the date of the works themselves. It is as if in the case of Hooker's Ecclesiastical Polity all the editions previous to that of Keble had by some means been lost, and it should therefore, be argued that the work itself was a forgery of the nineteenth century! The same kind of reasoning would prove the entire Old Testament in its Hebrew form to be a very late production, for the earliest Hebrew manuscripts now in existence are far more recent than those of the Greek New Testament. In that case, what would become of Judaism itself?

SUCH instances as that above quoted would hardly be worth attention were it not for the fact that bold assertions, made to take the place of argument, are a large part of the stock in trade of antagonists of Christianity at the present day, and of the opponents of the Church in particular. Made partly in ignorance and partly in recklessness, they are generally secure against refutation on account of the imperfect knowledge of those to whom they are addressed. The Bishop of Mississippi in his convention address gives instances of what might seem phenomenal ignorance on the part of even devout Churchmen, and men occupying such positions as Sunday school teachers and vestrymen, which would render the persons concerned entirely defenceless in the face of confident assertions upon matters of fact, even matters of essential importance. Lately within our knowledge a denominational minister in defending the use of the Revised Version of the New Testament, made the statement that the Authorized Version was the work of a body of Roman Catholic priests, which the Church of England had received with slavish subservience, and the Evangelical Churches had unwittingly been led into accepting; and a Churchman of fair intelligence, though assured that the statement was erroneous, was not able on the instant to give the true facts of the case which dwelt in his mind only as an obscure and imperfect reminiscence. Nor are such cases as surprising as we are apt to think. We have in the Church a large number of devout and faithful people whose education has not been such as to make them familiar with the historical facts upon which the Church so largely rests her case. Engaged in the struggle for existence in many remote and frontier towns, they have no contact with a cultured society and no access to books. Perhaps they have no taste for solid reading even if the books were at hand, or if the taste is there, the time is lacking. Nevertheless it cannot be necessary in order that people should be devout Christians and staunch Churchmen that they should be of literary culture or even readers of books.

BUT it is highly desirable that every intelligent member of the Church should be sufficiently informed upon the main facts connected with the history of the Church, the Prayer Book, and the Bible, not to be non-plussed by the ignorant and erroneous assertions of false or unbelieving teachers. How is this to be accomplished? We answer that here lies a wide and fruitful field for the preacher, both in town and country. We are always in danger of assuming that facts with which our own reading and study have made us so familiar that they have become to us perfectly commonplace, are equally familiar to others. The preacher is constantly liable to assume a knowledge on the part of the hearer which does not exist. The greatest preachers are aware of this danger, and carefully guard against it. This was one of the marked characteristics of the great man whom the Church of England just now mourns, Canon Liddon. It was one of the striking features of those great sermons which so fascinated thousands of hearers under the dome of St. Paul's cathedral, that they took nothing for granted. Simply, clearly, yet unobtrusively, every allusion was carefully explained. There was no "talking down," the hearer was not aware that his own possible ignorance was being guarded against, and even those most familiar with the details so carefully treated, were not offended, but felt themselves often viewing in a new and striking light subjects of which they knew as much as the preacher. Were "Pharisees," "Sadducees," or "Publicans" mentioned, no one was left in doubt as to the meaning of those terms. Was it necessary to allude to the Ark of the Covenant, the preacher paused to give a graphic sketch of that important article of the temple furniture. The same method must also be applied to the turning points of Church history, to the external facts, as they may be called, of the Bible. Lectures upon the books of the Bible, the characters of the Old and New Testaments, the successive dispensations and their relations, the Church in the New Testament, and the like, are of the highest utility. Likewise, nothing could be more useful than an occasional course of Church history. There is an ample field in the history of the Primitive Church for a succession of instructive pictures of the highest interest, either grouping events about the great names of the early ages, the bishops, saints, and martyrs, or again about great epochs and turning points, the councils, the British saints, the conversion of England and of Europe. In like manner, many scenes and circumstances of later times are full of possible instruction, and especially ought the English Reformation, the English Bible, the formation of the Prayer Book, and the organization and early history of the American Church, to be familiar subjects to every well-taught community of Churchmen. We have already dwelt upon the urgent necessity of unwearied preaching. Let us add to what has before been presented, these additional considerations to show the folly of the notion that preaching is of little importance and may be neglected or reduced to a mere occasional address or exhortation. There never was a better field for careful and instructive preaching, than in the Episcopal Church of America at the present time. It was never more needed and never more sure of rich result.

THE GREAT DAILIES ON CHURCH GROWTH.

The leading "dailies" are sharp observers, and sometimes read the signs of the times in the ecclesiastical world with intuitive penetration. Here is an extract from one of the strongest among them in the metropolis, on which we venture to comment:

> The only Protestant Church in New York whose growth can be called healthy is therefore the Episcopal, and it makes its gain to a large extent at the expense of the others. Its communion includes nearly as many as are numbered in the Baptist and Methodist Communions combined, though these denominations contain the vast majority of the Protestant Church membership in the Union. While it is growing rapidly, they are barely holding their own in New York. As a matter of observation, of all the Protestant churches the only ones that are commonly filled are the Episcopalian. A few preachers draw large audiences in the other denominations, but the houses of worship generally have a seating capacity much beyond the average attendance, while the Episcopalians are making greater and greater inroads on their congregations by offering a service that is more attractive without regard to the eloquence of the clergyman. Probably, then, although the Episcopalians number only about one-third of the Protestant membership, a count would show that as many as one-half of the Protestant church attendance on Sunday is

upon their churches. These are very significant facts, and the more so because the tendency toward the Episcopal Church, which has been so strong during the last five years, is rather increasing than diminishing. But, even all told, the Protestant Church membership of towards 100,000 in a population of more than 1,500,000 is small. It is only a fraction of the Roman Catholic, and also of the multitude of Protestants who persistently refuse to go to any church whatever.

In addition to what we have already said on this subject, the resources of which are by no means exhausted, there are two or three points which may be elucidated with advantage. In summing up the situation, the Baptist and Methodist denominations are barely holding their own. Why, indeed, should it be otherwise? Both have been from the outset, and are to this day, living on their nerves. The only *raison d'etre* of one is an unwarrantable and arbitrary translation of a single Greek verb, *Baptizo*, repudiated by historic Christianity from the outset, while the other is stimulated by the evangelistic ardor of the Wesleys, without the keel and rudder of their Catholic theology and sacramental ceremony of the Christian life. Practically, both are without creeds, are committed to an ever-shifting eclecticism in the pulpit, and are literally burning the ecclesiastical candle at both ends. They have little to offer save paroxysmal revivalism. There is the perpetual succession of the volcanic eruption with the lava overflow, quickly chilled to stone. The pulpit is their single instrument of evangelistic and edifying work. It is easily seen why the masses grow weary of such nourishment. It leaves the larger life unfed. It passes by the daily, social life with all its multitudinous duties and vicissitudes, mainly uncared for.

The beauty of holiness is far off; brain-weariness with heart-hunger prevail. Is it strange that such ministrations, all centering in the individuality and personality of the preacher, fail to hold and concentrate congregations? In short, Nemesis has overtaken the exclusive ordinance of preaching which dwarfs or excludes all others. An exceptionally gifted man, with phenomenal endowments of eloquence and personal magnetism, will "draw" in the pulpit, or anywhere else; but the old school of rhetorical preaching, as the sole end of church-going, has had its day. Liturgic worship, Catholic creeds, the sober splendors of a scriptural, symbolic service, with teachings caught from the Sermon on the Mount, answer these needs of half-starved souls; and so without any wonder, the "Episcopal churches" have large and steady congregations, and grow in numbers, and, it may charitably be hoped, in all manner of Christian graces.

The Church has preaching enough of the most edifying kind. The Creed preaches. The Psalms and Scripture lessons preach. So do the anthems, and concerted parts of the service. The liturgy is itself one perpetual sermon. The pulpit has but to summarize and accentuate all these, simply and fervently.

The result is, that Church people, old and young, wise and simple, delight in the spiritual refreshments of the Lord's House. Emotional life, alone, apart from correlated duty and work, is out of favor. The Church teaches that he prays well and believes well who lives well within the life of his Lord.

The remaining point of interest will be found in the concluding seven or eight lines of our citation. The contrast between the Church membership of the collective Protestant Churches, counting in the "Episcopal," with the Roman Church, is fallacious and misleading. It has been explained and exploded a thousand times; yet intelligent journals are found to reiterate the error. Judged by a common standard of decent, religious living, such as already prevails in the Protestant churches, which shuts out all notorious evil-doers, the Roman Church would at once collapse to very moderate proportions. The count as it now stands is smaller by thousands who infest police stations, reformatories, prisons, alms houses, with those who are saloon keepers, "practical politicians," who are for the most part profane and profligate, and with that formidable drift of floating population, the criminal and dangerous classes, at once the terror and the despair of the great city, most of whom are "Catholics," registered somewhere.

Besides, Rome counts all her baptized children. Should the "Episcopal Church" report her baptized young, who have not received Confirmation, as Church members—precisely as it is her duty to do, by the way—there would be still less disparity in the comparison. Again, these journalists should bear in mind that moral, social, and spiritual magnitudes do not altogether rest upon numerical computation. A chance-wise hundred of these Italian peasants, infesting the slums, *e. g.*, would not fairly offset any promiscuous hundred gathered from St. George's church, Dr. MacArthur's Baptist Society, or Dr. Tiffany's Methodist congregation on Madison ave.

THE EDITOR'S TABLE.

In the correspondence which comes to the editor, there are letters or portions of letters, worthy of publication, though not written for that purpose. Such spontaneous expressions are often most interesting and would be enjoyed by our readers as they are by ourselves. We shall find room for some of them.

"Everywhere I find the weekly fast almost ignored, and although it may not become me to criticise the clergy, I must add that they are often very slightly observant of the day themselves. One priest said to me (when I involuntarily exclaimed over his going to a place of amusement on a Friday), 'Well, is it a fast in summer?' He is one who means to be a very staunch Churchman, but there is not even the external observance of the fast at his table. I cannot help feeling that the people are not to blame for neglecting Friday abstinence when the priest does not practice it."

"The thought has recently been presented of giving to the Lord what is His due. I wish it might be repeated and brought out prominently. I can't say that it will meet our needs, but it may be beneficial. We have been too poor (?) for the last year to have a rector. We have had lay services during the winter, through the goodness of Mr. S. The last three Easters in succession have found us with no rector. I deeply feel the loss of the chief service of the day. We are spiritually starving. A thorough stirring up is needed. That is why I work so for THE LIVING CHURCH, going six or seven times to see one lady before I found her at home. You must not think we are dead, not so! The Ladies' Society and Young Ladies' Guild have been at work right along. We have an earnest young man in the Sunday school, who looks towards the ministry. We have good workers in the choir. Our Easter service was attractive and profitable though conducted by a layman. Mrs. C. has three times told me how much she enjoyed the paper, and expressed herself as being so glad that I called her attention to it. The sample copies came this morning. I will distribute them at the parish meeting to-night."

"I must tell you of an Easter offering, which will, I think, be appreciated by you. Some days ago I went with my daughter to visit some of her Sunday scholars. The family were in the depths of poverty, but the mother was cheery and trustful in God's mercy. One little girl came to me and said, her face literally beaming with smiles: 'Mrs. ——, I sold some rags and got seven cents for them. I am saving them up for my Easter offering.' I was much touched. The child did not do it in a boastful way, it was *all* she could do. Her own clothes were simply tidy rags, and her wan face told that she frequently did not have enough food. Surely, some day that child will reap her reward."

"I wish also to ask," writes a subscriber, "if you approve the letter by R— which appeared in your last issue?", and the gentle editor is admonished "for the Church's sake and your paper's sake," to leave out such uncalled-for and senseless letters. If the editor were getting up a paper to please himself and his wife, he would have many things otherwise than as at present. Even then there would have to be some compromise, for the better half of the paper would have to please the better half of the family. The editor does not endorse every suggestion made by correspondents, but he recognizes that they have rights, and that free discussion, within reasonable limits, is for the good of all.

It is seldom that we get anything quite so rude as the following, a true copy of a letter recently received: "I never ordered your paper; why did you send it? My wife is a long-faced Presbyterian, and I am a Hoo-doo. We have no use for an Episcopal paper. You will please stop it.

P. S.—I enclose check to pay for those we have on hand; would be glad to let you have them back at half-price."

It is due to THE LIVING CHURCH to say that this person's name was included in a subscription list of a Church paper purchased some time ago.

WAIFS OF SACRED SONG.

Under this title (if a better one is not suggested) THE LIVING CHURCH will issue a collection of verses selected from contributions to its columns during the first decade of its existence. The following are the titles of the poems, so far as at present decided upon, and the names of the writers. They are published here to give opportunity for corrections, if any should be needed. We should be glad to give the full name of the writer in every case, if we had it. Writers who desire to send revised copies of their work can do so at any time during the present month. Proof cannot be sent for their revision. The editor would be pleased to receive suggestions as to any poem of merit that may have been overlooked. In some cases valued poems are omitted on account of repetition involved in having several of a similar character.

Rev. J. Anketell.	Thanksgiving Hymn.
	Carmina in Nocte.
	We would see Jesus.
	Dies Irae.
Male Allyne,	Waiting.
	A Christmas Evergreen.
R. L. Argent.	The Blessed Morn.
Rev. Nelson Ayres,	A Gradual.
	Alone.
A.,	The Sister's Vow.
Rev. H. G. Batterson, D.D.,	An Easter Hymn.
C. H. B.	Ask and it shall be given.
B. O. B.,	Faith and Works.
E. C. B.,	It is the Lord's Passover.
Rev. Melville K. Bailey,	St. Veronica.
M. E. Beauchamp,	Sursum Corda.
	Psalm lxxiii: 25.
	Two Birthdays.
Callie Bonney,	An Easter Song.
	Daisy's Easter Gift.
	The Old and the New.
	Pearls.
Cornelia Bogert.	May.
Tryphena M. Brown,	A Little Child.
	Lent's Uses.
	The Soul's Lesson.
Harriet Brewer,	Advent.
Francis M. Buchan,	My Strength and I.
Rt. Rev. Alex. Burgess, S.T.D.,	Bright Easter Skies.
L. D. C.,	On Christmas all Holy.
Castlemar,	Reverie.
A. L. C.,	Watch.
Grace C.,	An Autumn Voice.
William B. Chisholm,	Birth Song of the Messiah.
	The Feast of Candlemas.
	The Feast of Quinquagesima.
	The Circle of the Sanctuary.
	The Ascension.
	Stations of the Cross.
	The Annunciation.
E. A. Clarke,	Waiting.
	Unfinished.

Mary Bayard Clarke,	A Legend of St. Augustine.
	Domine, Quo Vadis?
	A Mansion in Heaven.
Rev. Fred C. Cowper,	A Joyful Heralding.
Brad. Courtland,	Via Dolorosa.
Marion Couthouy.	A Christmas Carol.
	Humility.
	The Children.
Alice Gray Cowan,	"As White as Wool."
Rev. Dr. Cross.	A Year in Paradise.
E. C. D.,	Beyond.
Fannie A. D. Darden,	"Tell me a Tale."
Clara J. Denton,	Patty Grimm.
E.,	Under the Trees.
Isabel G. Eaton,	The Holy Innocents.
	Agnus Dei.
	St. Stephen.
Edward Henry Eckel,	The Organist.
Annie Ellicott,	Easter Song.
J. J. England,	The Lord is Risen.
	Glory be to God on High.
N. N.,	A Sonnet.
R. H. F.,	"Vain is the Help of Man."
Harriet W. French,	"De Imitatione Christi"
	Brother Phillip.
Laura Feuling,	Indian Summer.
C. J. G.,	Good Lord, deliver us.
Elsie White Gaynor,	My Cabin.
John C. Garrett,	Holy Communion Hymn.
Francis E. Gordon,	Thine the Power.
F. Burge Griswold,	"Even as Thou wilt."
	Dear Old Santa Claus.
	Visions in Oak Hill Cemetery.
	O Vanished Day.
Irene Griswold,	Grasping at Shadows.
Gertrude Heath,	Tired.
N. M. Hitchcock,	Epiphany.
	Quinquagesima.
	Whit-un-tide Lilies.
	Easter Echoes.
H. P. Huse,	A Message of Love.
Rev. F. S. Jewell, Ph.D.,	The Holy Eucharist.
Mrs. F. A. M. Johnson,	Lent.
Abbie F. Judd,	Advent.
	A Cradle Hymn of the Virgin.
Frederick Kelsey,	The Higher Wisdom.
Rev. Lindsay Kellner,	All Saints' Day.
May Kidder,	"Somebody."
Rev. J. H. Knowles,	By the Sea.
	Racine Revisited.
L.,	A Noble Ride.
Rev. C. W. Leffingwell,	Advent.
	Septuagesima.
	The Innocents' Day.
	The Ascension.
	"Thy will be done."
	New Year's Eve.
Mary Livingston,	The Sermon of the Rose.
Katherine Read Lockwood,	
	The Legend of St. Dorathea.
Maria Batterham Lindesay,	
	"Peace on Earth."
	Heroism of the Sea.
	Life.
Rev. R. W. Lowrie,	The Gentle Stranger.
Thomas Mair,	"There was no more Sea."
	Septuagesima.
	Evening.
	Morning.
	Lent.
Marah,	The Lord's Day.
David Melville,	Silentium.
Mrs. J. H. Meech,	"Shall I not see them waiting stand?"
Rev. John May,	The Great Change.
Katherine A. Matthew,	Under Magdalen Tower.
	All Saints' Day.
Flavel S. Mines,	The Merciful Scribes.
Rt. Rev. W. E. McLaren, D.D., D. C. L.,	
	The Conversion of the Centurion.
	A Spring Day Hymn.
F. M. Macrae,	"I stand at the door and knock."
Mrs. J. L. Moore,	Lenten Hymn.
Catherine Morris,	Lenten Lyric.
Jane M. Mead,	Cheer Up, Faint Heart.
Ella Mooney,	Longing.
M. M.,	To My Calendar.
Rev. J. R. Newell,	Christe Audi.
Rev. Frank L. Norton, D. D.,	
	"Give us this Day our Daily Bread."
	Montreux.
R. H. G. O.,	Gordon.
Jennie Marsh Parker,	The Bread of Life.
P.,	Mary's Birthday.
M. E. Palmer.	"He leadeth me."
I. W. P.,	"He Giveth Snow like Wool."
J. W. P.,	The Changing Leaf.
	The Song of Spring.
A. B. P.,	The Sculptor.
E. J. P.,	Via Solitaria.
Rev. John Milton Peck,	Psalm xxiii.
Rev. C. S. Percival, Ph. D.,	The Mistletoe.
Mary C. Preston,	A Hymn.
Mrs. S. A. Brock Putnam,	A Christmas Carmen.
Rev. Edwin B. Russell,	The Last Slumber.
	"He Leadeth Me."
O. W. R.,	In May.
	The Recluse.
	Lines on the Picture of a Child.
	Early Communion.
L. L. Robinson,	The Messenger of Peace.
	The Love Token.
E. S.,	The Dove that returned no more.
	No Life for Naught.
	Let them give Thanks.
L. S.,	Advent.
L. D. S.,	Lent.
	A Christmas Legend.
	Work and Prayer.
	Waiting.
	Law and Love.
Juliet C. Smith,	In the Printing Office.
	Child Wisdom.
	From a Happy Heart.
A. V. R. S.,	A Thought.
Francis A. Shaw,	At Rest.
Flora L. Stanfield,	Treasure.
	The Lesson of the Flowers.
	Discords.
	A Song for Lent.
	Wasted.
Rev. W. E. Snowden,	Easter Thoughts.
	Eucharistic Hymn.
Marion Couthuoy Smith,	Our Lord in the Blessed Sacrament.
L. P. S.,	A Thanksgiving.
Emma Sophie Stilwell,	The World is Fair.
	A Heart Garden.
E. H. T.,	Easter Even.
M. A. T.,	Faith, Hope, and Love.
The Rev. F. W. Taylor,	The Sister.
	The Nativity.
	Lines to a Chalice.
Amelia Truesdale,	Shadow of the Cross.
	Easter Morn.
Rose Hartwick Thorpe,	"As we look upon the dead."
E. M. W.,	Grant us Thy Peace.
C. W. W.,	Cherith.
F. R. W.,	The Old Year.
H. B. W.,	Golden Rod.
F. W. Wescott,	A Mother's Logic.
Josephine Smith Wood,	Sunset Thoughts.

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PERSONAL MENTION.

The Rev. F. W. Crook wishes all communications addressed him at St. Luke's chapel, Park City, Utah.

The Rev. C. L. Fulforth's address is 561 North 6th st., Phila., and not East Mauch Chunk, Pa.

The address of the Rev. Stewart Stone has been changed from 1434 Spruce st., to 1808 Pine st., Phila.

The Rev. F. W. Wey has accepted Holy Trinity parish, Greensborough, diocese of Easton, Md., and all mail matter should be addressed accordingly after October 14.

The post-office address of the Rev. Walter F. Lloyd, D.D., LL. D., is changed from Cedar Falls, Iowa, to Christ church, Waterloo, Iowa. Address accordingly.

The address of the Rev. Hamilton Cady is, General Theological Seminary, Chelsea Square, New York City.

The address of the Rev. Frederick Pember is Arlington, Mass., to which place he has been transferred by Bishop Paddock.

ORDINATIONS.

Ordained to the priesthood, in the chapel of St. Augustine, Sewanee, Tenn., Oct. 5, 1890, being 18th Sunday after Trinity, by the Bishop of Texas, the Rev. Matthew Brewster, of Houston, the Rev. W. P. DuBose preaching the sermon, and the Rev. Thos. F. Gailor acting as presentor

TO CORRESPONDENTS.

L. B. R.—When for sundry causes two or more dioceses become one, such as Bath and Wells, Gloucester and Bristol, Derry and Raphoe, they coalesce to form a new diocese, with nothing remaining of their former independent existence but the name. Occasionally there is a cathedral, and a dean left out, as it were, in the cold.

PAPERS DECLINED WITH THANKS.—"The Gospel of Redemption:" "The Ingathering;" "Eighteenth Sunday after Trinity:" "Lenten Hymn;" "Submission;" "By A. C."

W. W.—Your question involves the mystery of the existence of evil which no finite mind has ever solved. Omnipotence does not imply the power to do that which contradicts itself. The power to do evil is a necessary attribute of free will. In that sense God permits evil; but that is not to say that He who created free moral agents is not good, or that He is less than omnipotent.

"AMOS P."—We have decided not to allow the discussion to extend beyond the two now engaged in it.

NOTE.—We must say again and again that the editor cannot write letters in answer to questions. Answers will be found in this column.

MRS. C.—We cannot give you the information you desire. Perhaps you might get it by writing to "The Home Maker," 44 East 14th st., New York; or to "The Ladies' Home Journal," 433 Arch st., Philadelphia.

W. B.—We will send your card to the author of "Via Crucis." If we can supply the missing chapters we shall be glad to do so.

M.—You can easily insure the return of your copy (if not used) and avoid mention under "Declined," by forwarding with it a stamped envelope addressed to yourself. A single stamp is sufficient.

G.—A subscriber has kindly answered your question. The secretary of the Young Men's Friendly Society in America is the Rev. M. Campbell Stryker, 624 Biddle st. West Baltimore, Md.; the secretary for the States west of the Mississippi is the Rev. Arthur R. Taylor, 312 Warren st., Mankato, Minn.

VICAR, YORK.—1 There is no place in Chicago where such articles can be obtained We would advise you to write to the rector at Winnipeg, Manitoba. 2. We do not think that the response to such an appeal would be sufficient to justify the expense of making it.

OFFICIAL.

EVANGELICAL Principles and Men, with special reference to the late Rev. Daniel R. Goodwin, D.D., LL.D., and the Rev. Clement M. Butler, D.D. A discourse by the Rt. Rev. Thomas M. Clark, D.D., LL.D., at the 28th anniversary of the Evangelical Education Society, to be held in the Church of the Holy Trinity, Philadelphia, Sunday evening, November 16th, at 7:30 o'clock.

SUNDAY SCHOOL INSTITUTE,
DIOCESE OF NEWARK.

Fifth annual meeting in Grace church, Orange, October 22nd, 1890, conductor, the Rev. Floyd W. Tomkins, Jr., Hartford, Conn. Topics: I. The Best Form of Sunday School Service; writer, the Rev. Henry Morton Reed; speaker, the Rev. F. Marion McAllister; II. The Best Method of Imparting Instruction to Sunday School Children; the Rev. Alford A. Butler will give an object lesson on blackboard, with the infant class of Grace church; speaker, the Rev. William Prall; III. The Teacher's Preparation; writer, the Rev. Charles J. Holt; speaker, the Rev. Pascal Harrower; IV. The Ultimate Aim in Sunday School Instruction; writer, the Rev. R. S. Carlin; speaker, the Rev. Richard Hayward.

CHURCH UNITY SOCIETY.

In accordance with the annual custom of the Church Unity Society, the clergy generally are requested to preach on the subject of Church Unity, and to offer special intercessions for the re-union of Christendom, on the 21st Sunday after Trinity, and to kindly convey this request to ministers of the various denominations wherever convenient.

The general secretary would be glad to hear from such of the clergy as comply with this request, and to receive offerings for the work of the society.

W. S. SAYRES,
General Secretary Church Unity Society.
Broken Bow, Neb.

OBITUARY.

WOODWARD.—Sept. 26th, 1890, Moses Woodward, aged 61 years.

Mr. Woodward has been a living example of the good that can be done by a layman in his daily life. He organized the first boy choir in the city of Buffalo, (where there are now twelve). Scores of young men who have been brought into the fold of the Church live to bless his memory. He has been identified with many works of charity, and always identified himself with some mission work.

There being no Episcopal church in Franklinville, the Rev. Thomas B. Berry, rector of the church of the Good Shepherd, with a few choristers from the mission of St. Paul's parish, of Buffalo, came out to conduct the services; being the first Episcopal service ever witnessed by the people of this village. Even in death his good works followed him, several who witnessed the services announced their intention to become members of the Church, being impressed with her beautiful services. L. B. M.

HARRISON.—Died at Mendon, Ill., on Friday, Oct. 3d, in the early morning, William Glenville Harrison, a candidate for Holy Orders for the diocese of Quincy. He was born on Oct. 12, 1869, and was buried on Oct. 5, 1890, just one week before he would have completed his 21st year.

He was prepared for college under the tuition of the Rev. Dr. Lloyd, his pastor and dear friend; and entered the Nashotah Seminary on St. Michael's Day, 1888. Consumption fastened on him in Jan. 1889, and he was obliged to return to his friend, Dr. Lloyd, in the Easter-tide of that year. Gradually failing during the summer, he went to Mendon on Thanksgiving Day, but the change of climate did not help recovery. Willie was a very fine student, and a pure, devoted, Christian young man- loving he Church, his Holy Mother, with all his heart. He has entered into the Paradise of God to await the glorious Resurrection morn. *"Requiescat in Pace."*

PALEN.—In Decatur, Ill., Aug. 5, 1890, Henry M. Palen, warden of Grace chapel.

In the departure of this good man, the Church has lost a devout and earnest servant. His single heartedness, his simplicity of character, and his deeply religious spirit were such as to inspire respect and reverence in all who were brought into contact with him. Children were instinctively led to give him their affections, he was named by them "Father Palen." All who knew him counted him as one who walked with God. He rests from his labors. There are many to call him blessed. May the perpetual light s hine upon him.

MISCELLANEOUS.

A LADY of experience, communicant of the Church, desires a position as governess in a school or family, or will take charge of a house for an invalid or widower. Best of references given and required. Address "R.," care THE LIVING CHURCH.

WANTED.—By young lady position as companion or governess. No objection to invalid or travelling. Best of references exchanged. Q., care of LIVING CHURCH.

WANTED.—Position as matron, housekeeper, or companion. Best of references given. Address CHURCHWOMAN, care LIVING CHURCH.

WANTED.—By an unmarried priest of experience, the rectorship of a small parish having good Church music. Address, "CATHOLIC," care of THE LIVING CHURCH.

ABSOLUTE WINES, for Sacramental and family purposes; solely the product of the grape. Reference to leading clergymen. Address California Co. 128 Fifth Ave., Chicago. H. L. HOLDEN, Manager.

SANITARIUM.—The health-resort at Kenosha, Wis., on Lake Michigan (established 33 years), offers special inducements to patients for the fall and winter. New building, modern improvements, (elevator, gas, etc.), hot-water heating. Elegant accommodations. Chronic diseases; nervous diseases; diseases of women. Address THE PENNOYER SANITARIUM, N. A. PENNOYER, M. D., manager.

CHURCH CHOIR GUILD.
(American Church Branch.)

For the rev. clergy, organists, choirmasters, etc., and devoted to the interests of the music of the Church. Full information supplied and applications for membership received by (*pro tem*) H. W. DIAMOND, Fellow and Sub-warden, Leavenworth, Kansas.

THE GENERAL BOARD OF MISSIONS.

(Legal Title: The Domestic and Foreign Missionary Society of the Protestant Episcopal Church the United States of America.)

Gifts and bequests for missions may be designated "Domestic," "Foreign," "Indian," "Colored. Remittances should be made payable to MR GEORGE BLISS, Treasurer. Communications should be addressed to the REV. WM. S. LANGFORD, D. D. General Secretary, 22 Bible House, New York.

The annual session of the Missionary Council will meet in Trinity church, Pittsburgh, Penn.. Tuesday Oct. 21st, at 10 o'clock A. M., and will continue in session three days.

CLERGYMEN'S RETIRING FUND SOCIETY.

Commended to the clergy and laity of the Church by the General Convention of 1889, as a Church Pension Fund, solicits contributions from all friends of the old clergy. For information write to the Rev. THEO. I. HOLCOMBE, Financial Secretary, 346 West 55th St., New York City.

BISHOP WHITEHOUSE SCHOLARSHIP.
ST. MARY'S SCHOOL, KNOXVILLE, ILL.

By recommendation of the Provincial Synod the trustees have decided to raise $5,000 to endow a scholarship named as above, the income from which is to be used for the education of the daughters of the clergy. Contributions should be forwarded to the diocesan committees, to the treasurer, Mr. John Carns, Knoxville, Ill., or to C. W. LEFFINGWELL, rector.

ON ADVERTISING.

There seems to be an unwarrantable objection in some minds, mostly medical minds, to paid advertising upon certain kinds of paper. All matters of this kind are decided by reference to the "Code of Ethics." This, as we shall see, though, in many respects, strict, is sometimes quite elastic in others. For example, they are permitted to advertise upon tin and other metals, bricks, stone, wood, and cardboard. They are allowed to put out and pay for their signs, and scatter their professional cards with liberal hand. They may write books, which are sold at a high price, giving a full account of their wonderful cures, always by way of illustration, and interesting detail's as to patients' age, height, complexion, temperature, temperament, respiration, and domestic affairs. But this is not considered "advertising." Their contributions to medical journals, describing, with appalling accuracy of detail, the cases they have cured, are copied gratis by the newspapers. But all this is within the code.

We have often given our views on this subject and defined our position. As the public do not seem to share this prejudice to any alarming extent, we simply point to what has been accomplished by our Compound Oxygen Treatment in chronic cases, and those given over by physicians, and add, that over 1,000 physicians are using it in their practice, and taking it themselves. But you will find it all evidence, records, and descriptions of cases, proof irresistible and convincing, in our book, sent free. Address DRS. STARKEY & PALEN, 1529 Arch st., Philadelphia, Pa., or 120 Sutter st. San Francisco, Cal.

CHOIR AND STUDY.

OCTOBER, A. D. 1890.

18. ST. LUKE, Evangelist.	Red.
19. 20th Sunday after Trinity.	Green.
26. 21st Sunday after Trinity.	Green.
28. SS. SIMON and JUDE.	Red.

CHORAL DIRECTORY.
19TH SUNDAY AFTER TRINITY.

TRINITY CHURCH, New York, vested, Dr. A. H. Messiter, organist and choir-master. *Te Deum* and *Benedictus*, Bennett in B♭; anthem, "The Lord send thee help from the sanctuary, Sullivan; Communion Service, Garrett in D; offertory, Psalm XXX: vs. 4, 5, 13, Gounod. P. M., *Magnificat* and *Nunc Dimittis*, Cobb in E♭; anthem, "From Thy love as a Father," Gounod.

HOLY TRINITY, New York, Madison ave., vested, Horatio W. Parker, organist and choir-master. *Venite*, Gregorian III; *Te Deum* and *Benedictus*, J. T. Field in D; *Kyrie*, Schubert in A; offertory anthem, "I am Alpha and Omega." Stainer. P. M., canticles, Stainer in A; anthem, "How lovely are Thy dwellings fair," Dr. Spohr.

HOLY TRINITY, New York, Lenox ave., quartette and chorus, F. T. Southwick, organist and choir-master. Canticles, Gregorian; *Te Deum*, Stainer in A; Ante-Communion, Gounod in D; offertory, "Blessed be the God and Father," Dr. S. S. Wesley. Postlude, offertory in G, Welv. P. M., canticles, Calkin in G; offertory, I will love Thee, O Lord, W. B. Gilbert; Postlude, *Andante Grazioso*, Dr. Smart.

CHRIST CHURCH, vested, P. C. Edwards, Jr., organist and choir-master. *Te Deum*, Smart in F; offertory, "Teach me, O Lord, the way of Thy statutes," Attwood. P. M., canticles, Roberts in F; offertory, "No shadows yonder," Dr. Gaul.

GRACE CHURCH, Utica, N. Y., vested, J. Frank Day, organist and choir master. Canticles, Gregorian; Communion Service, Barrett in Eb; anthem, "I will love Thee, O Lord," Dr. Gilbert. Evensong, canticles, Trimnel in F; anthem, "O send out Thy light." Calkin.

HOLY TRINITY, Middletown, Conn., (pro-cathedral) vested, H. DeKoven Rider, organist and choir-master. Canticles, single Anglicans; *Te Deum*, King Hall in B♭; offertory anthem, "O Lord, how manifold," J. Barnby. P. M., Psalter, Gregorian; canticles, H. Smart in F; offertory, "Yea, and God Almighty then shall wipe away all tears," (from *Mors et Vita*) Gounod.

CHURCH OF THE ADVENT, Boston, vested, S. B. Whitney, organist and choir-master. Matins, *Te Deum*, Hopkins in G; Introit, "Blessed are the pure in heart," Macfarren; Communion Service, Tours in C. Evensong, canticles, Wood in F; anthem, "In Thee, O Lord, have I put my trust," Tours.

CHRIST CHURCH, Springfield, Mass., vested, T. B. Collins, organist and choir master. Inaugural anthem service, P. M., *Cantate* and *Deus*, Garrett in Eb; anthem, "Jesu, Word of God Incarnate," Gounod; offertory, "Ye shall dwell in the land," Stainer.

CHRIST CHURCH, Elizabeth, N. J., vested, Jos. S. Bennett, assistant organist and choir-master. Matins, canticles, Gregorian; *Te Deum*, Hopkins in G; Communion Service, Tours in C. P. M., 4, choral Litany. 7:30 P. M., choral Evensong, Psalms, Gregorian; canticles, Clarke-Whitfield in E; anthem, "O Lord, give ear to me," Haydn.

ST. PETER'S, Morristown, N. J., vested, Alfred S. Baker, organist and choir-master. *Te Deum* and *Jubilate*, Barrett-Tours; anthem, Ps. cxix: 145-152, Gregorian vii; offertory, "I will mention the loving kindness," Sullivan. P. M., canticles, Gadsby in C; anthem, "Remember now thy Creator," Dr. Steggall.

ST. MARK'S, Philadelphia, vested, Minton Pyne, organist and choir-master. Hymns for the Day: 390, *Vexillum*; 223, *Voix Celeste*; Litany, Tallis (Barnby); Introit, *Clamavi in toto corde meo*, 111; Communion Service, Harford Lloyd in Eb; offertorium, "Enter not into judgment." Thomas Attwood. First Evensong, Psalms, Gregorian; canticles, Barnby in E; anthem, "O Lord my God, I will exalt Thee," Dr. Nares.

ST. PAUL'S, Washington, D. C., vested, D. B. MacLeod, organist and choir-master. *Te Deum*, Hodges in A; *Benedictus*, Barrett in Eb; Ante-Communion, MacLeod in D; offertory, "No shadows yonder," Dr. Gaul. Evensong, *Magnificat*, Stainer in D; *Nunc Dimittis*, Fairlamb in F.

An experienced choir-master, who has the grace of excellent common sense, frees his mind to some practical purpose in "The Chimes," being the parochial paper of the church which he serves professionally, St. Paul's, Buffalo, N. Y. In many churches, where there is necessarily scant provision for choral support, the suggestions of S J. G. should be received and inwardly digested. He says in substance: Many choirs are *attempting* music that is beyond their ability, a course likely to bring boy-choirs into disrepute. The fault lies in a spirit of unintelligent imitation that seems to have infected the entire country, judging from the music lists, which show that incompetent and unskilled choirs insist upon attempting the most advanced and highly elaborated compositions. It is announced that a new Communion Service is to be produced in one of the churches of Trinity parish, New York, *e. g.*, and at once the publishers are flooded with orders for the same service. Now these Trinity choirs are under the direction of eminent masters in their profession, receiving sufficient salaries to enable them to give themselves wholly to their education and training. There are choral services during the week, and in one of them a daily choral service has been maintained for several years. The discipline and training in such choirs is consummate, and the delivery of important compositions intelligent and finished. The average village, or feebly sustained choir, on the contrary, receives limited attention, and often sings by rote, or in a purely mechanical way, and in attempting music of an exacting character, must lamentably fail, to the great discomfort and annoyance of the people. This line of counsel is capable of indefinite extension; although such is the blindness and self-satisfaction of average human nature in all matters of æsthetic interest, that those who most need such counsels are very apt to construe them into occasions of offence, rather than of wholesome improvement.

One of the most learned Church musicians in the country lately urged upon us, that "the Gregorians" are a dead language, and are therefore quite as obsolete as the fashions and social manners of their period. The ancient ecclesiastical "modes" were included in the category. This conviction had found lodgement in a strong, earnest, Churchly mind, and the speaker has for years gathered experience in a Gregorian-ized choir and service, which years ago were exchanged for the current Anglican "cathedral" style. The question raised was too important for a hasty consideration. It required, and yet requires, respectful and careful examination.

The term "dead language," in the outset, is misleading, if not indefensible, since there is hardly any such thing as a dead language in historic civilization. The intellectual, moral, and spiritual life of the race is gathered up in its languages; and these have entered into its vitality and development. Some of them have altogether disappeared, but it does not follow that they have ceased to exist in an effective and potential way. Civilization grows after the analogy of a tree. Its stages of development from the first to the last, are like the annular layers or growths of the tree, those nearest its heart are integrally essential to its life and thrift, as well as those forming at the surface. Thus no language with its literature can be "dead," in that it supports, nourishes, and penetrates, all that may follow. It is a common and convenient metaphor, but "there's no such thing" in fact. The Hebrew, the Sanscrit, the Greek, and the Latin, are pulsating everlastingly through all subsequent life and speech. We can no more get rid of their inspiration, suggestion, and formative energies, than we can get rid of vowels and consonants, of respiration and vocality.

In this larger sense, the Gregorian stage of our ecclesiastical music is the rudimental stage; but here it reaches back and declares its consanguinity with the Hebrew and Greek chant, in well authenticated lineage. Besides, the Gregorian perpetually re-appears in all musical art, secular as well as ecclesiastical. It constantly flushes and irradiates the Wagner scores, even with its august and super-sensuous solemnities. It lives in the *Volkslieder*, in the chorales; even Dr. Lowell Mason was under its irresistible fascination in shaping scores of his most widely popular hymn-tunes. With increasing fervor, it energizes and characterizes modern ecclesiastical writers. Gounod is full of it, in his Masses and oratorios. The great Cecilian School cherish and reverence it. Never since the pagan renaissance, has the Church Catholic—Roman and Anglican, so devoutly and generally cultivated the ancient school. In fact, "the Gregorians" are more largely felt in liturgic worship than at any post-Reformation period.

And what are the structural and worshipful elements of endurance? Are they not absolute adaptation to the register and resources of the average congregational voicing—which changes not from age to age—and such simplicity of form as commands immediate recognition, and a way into the musical vernacular of all times and of all peoples, with such unswerving humility and hallowed grace of melodic form, as stamp them a distinctly super-sensuous, if not supernatural significance, so that no wantonry or profanity can cleave to them; and finally, that unchanging, unfailing sufficiency for the devotions of all life, of all experience, for all time—sorrow, compunction, grief, joy, exultation, and adoration, each and all finding a voicing. The faith, the heart-life, the worshipful experiences, of all these ages since Ambrose and Gregory, remain identical, like the primitive constitutions of nature, and of the elements, and of the seasons, and here re-echo in our midst the same melodies, deathless and perennial.

The Reformation era was one of shock and convulsion, in which many precious monuments and living associations of our Catholic heredity were overthrown or lost out of mind and heart. Puritanism became stone-blind and stone-deaf to the ancient and spiritual beauty of the divine liturgy, its hatred grew monstrous and fiendish. "With axes and hammers they broke down and desecrated the fair, precious things of our holy places, altars, carvings, sculptures, brasses, windows, vestments, sacred vessels; who can enumerate the sum of their impieties and profanities? How many sanctuaries to this day bear witness of these vengeful plasterings and whitewashings, as well as mutilations." It is not strange that the whole heart grew sick, and the head, faint, under these things, or that the Lord's songs should for the nonce have utterly died out. But these are days of resuscitation and resurrection, and the beauty of holiness has returned to our Zions with rejoicings, and our ears are learning afresh the divine canticles and melodies which have cheered the hearts of the faithful, through all the ages. The more earnest and complete this blessed Catholic renaissance, the more shall we hear and feel the ancient voicings of the precious Gregorians which have so long slumbered and slept. So this is to our hearts no more a "dead language" than is the Nicene Creed, a "dead" Creed, or the divine liturgy of the Holy Eucharist, a "dead" ritual. The deadness, may be, lies in ourselves, our perverted delight, our dullness of ear, which as yet does not suffer us to drink in the sober, hallowed delight of the Lord's songs, in this strange land of ours. Yet with all this, the Gregorians cannot be forced upon unwilling, unconscious ears, before they are unstopped. Æsthetic predilections lie far out of reach above argument, precedent, *non disputandum sunt*, and they must come, if ever, in a cardiac, loving way. Let all things in and of the Lord's house and worship be done to edification, and not to confusion.

Mr. D. E. Hervey, of whose musical attainments we have spoken, writes, reviewing our recent notice of the new Cathedral Psalter It is not our custom to review anything hastily. These columns lie under a responsibility so grave that it is always in mind, and all questions are carefully and conscientiously considered. One point that we did not touch in our notice is the striking absence of American chants. Are there no desirable chants by our own writers widely known and much loved, that might have graced the book? Was there not once a "Trinity Psalter," rich in contributions from Dr. Cutler, Dr. Walter, and other composers? Is it not true that some of the most singable and valuable chants extant, were produced by Dr. Edward Hodges, who was the father of our existing ecclesiastical music? And yet there is, we believe, not a note of native composition in this Psalter adapted for the special use of the American Church. The people can listen to the new Psalter, but they can never use it; and that is but little more than a re-statement of our conviction before expressed.

Here is, at least in our own experience, a new thing under the sun. It happened in Worcester, Mass., during the recent music festival. Comparatively a stranger in a strange city, the writer registered at the hotel Saturday morning; before six o'clock the same evening, a neatly printed note was found in the office. It read as follows:

"Allow me, please, the privilege of extending to you a cordial invitation to attend the services of the Salem Street Congregational church, Salem Square (first church from Front street) to-morrow (Sunday). I feel assured that if you will attend you cannot help being greatly benefited. We can promise you that you will be more than welcome, and we will endeavor to show you every courtesy that lies in our power to make the time you spend with

us, pleasant and profitable to you." Signed in behalf of the church.

Accompanying were tickets numbered, and pew designated for morning and evening service, bearing the additional word, "welcome." We did not avail ourselves of this most delicately proffered and considerate Christian hospitality, for which however we do retain most grateful remembrance. Why is not this fine example of missionary enterprise more generally followed? This is not a bad form of invitation, and there are a great many cities abounding in "transients" and way-faring men, wherein "our" churches might extend a kind and cheery ministry after this fashion, as set by these unknown, but not forgotten, Congregationalist friends.

FOR now the fourth year, the choir of Christ church cathedral, St. Louis, will, once a month, after choral Evening Prayer, render some work of the best composers of Church music. Much interest has been taken by the choir of about 40 voices, and the effort to improve the music of the church has been warmly appreciated, as shown by the large congregations. The calendar for this winter will be: Oct. 12th, "Harvest Cantata," Garrett; Nov. 9th, "Jubilee Cantata," Weber; Dec. 14th, "42nd Psalm," Mendelssohn; Jan. 11th, "Messiah" (selections), Handel; Feb. 8th, "Mass in C", Gounod; March 8th; "Ten Virgins," Gaul; March 27th, "Crucifixion," Stainer. The choir has been since its organization under the directorship of Mr. H. H. Darby. The first choir festival will be held in the spring, and it is confidently expected that this will be the beginning of a general advance in Church music in this city.

MAGAZINES AND REVIEWS.

The Magazine of Art, Cassell, New York, October, has for a frontispiece a bold and not unskillful idealization of "The Stone Age," or cave dwellers, after a painting by Fernand Cormon, strong in composition, but repulsive in its realistic treatment. The subject indeed is as far removed as possible from the proper realms of æsthetics. "The Sculpture of the Year" is hardly satisfactory in its results, by far the strongest and noblest example being the well-known figure of Sophocles leading the chorus of victory after the battle of Salamis, by J. Donoghue, chiefly known among us as a painter; certainly an original and very striking conception. There is a second number of illustrations of French paintings that have taken the grand prize at the Salon, among them, "The Dream," by Detaille. H. Arthur Kennedy has a nicely illustrated article on "Babies in Art and Nature," with studies after Titian and Raphael. Other interesting contributions are, "Some Ancient Representations of Eros and Psyche," by Mrs. W. E. Lecky, and "Illustrated Journalism n England," III. by C. N. Williamson.

The Illustrated American, New York, September, and Oct. 4th, is developing new and unexpected enterprise and originality, not only in its remarkable versatility and breadth of management, but in the popular and instructive utilization of photogravure. Nothing can be better than its monographs on the Seal and Sealing; on "A Nation of Gamblers," where it strikes unerringly and fearlessly at a national sin and shame; its charming Series I. and II. of "French Painters at Home," "Visit of the French Princes to the United States," its series (XXV) of Historic America, Valley Forge, and so on. Indeed, the bound volumes as they accumulate must prove among the most useful and attractive in our prolific periodical literature, with art illustrations, and it is difficult to conceive of any future production that shall eclipse these initial volumes, I-III.

The Arena, October, as usual, is the place to look for storm-signals, in this time of religious and sociologic unrest. There is a prevailing humanitarian atmosphere, and so far *The Arena* is in sympathy with the Church. Dr. Shrady argues strongly against the death penalty. We have a presentation of Cardinal Newman and his career, taken from a rationalistic point of view, which numbers "Catholicism" as chiefest among the enemies of civilization. W. H. H. Murray considers the question of "An Endowed Press," as a possible antidote to the growing enormities of journalism. The strongest and most valuable paper in the number, for Church or religious people, is Prof. Sheridan P. Wait's paper on "Symbolic Characters in the Old Testament," in which are many things of profound interest, and some that offend Catholic feeling, Nothing could be sounder or more sensible in the main than the "Development of Character in Schools," by Abby Morton Diaz, needing only for its sufficiency, a recognition of religious training in the accomplishment of this tremendous work.

The North American, October, is exceptionally entertaining, two of its articles abounding in personal and "society" topics. "Those American Girls in Europe," in which Madame Adam looks at them from the Parisian outlook, appreciative, genial, and in the main, just, settling some very necessary and much needed truths; and "Crowns and Coronets," in which the veteran portrait painter, George P. A. Healy, discourses agreeably of his professional relations with royalty and the nobility, a career certainly unexampled among his contemporaries. E. L. Godkin, whose unsparing strictures on New York municipal misrule has let loose a hornet's nest about his ears, for many months, offers "A Key to Municipal Reform," which judging from the past, gives little promise of future betterment. Mr. Andrew D. White discusses a question, with which he is presumably familiar, "The Future of American Universities," reviewing very frankly, and not unjustly, the miserable failure of existing organizations, and pointing out fundamental readjustments from which better results may be anticipated. He complains bitterly of the denominational opposition experienced by certain of the State universities, whose officers and instructors are rashly and unjustly charged with unbelief and infidelity, as he puts it. But what would ex-President White have us do? If we draw the line at the Harvard doctrine of man's descent from the anthropoidal ape, preferring Moses before Darwin, where is the rudeness or the wrong? If we protest against and repudiate its agnosticism as both an offence and an assault against historic Christianity, who shall blame us? The American College was founded upon its religious convictions of the Churches and denominations; and they have too often been betrayed and captured by rationalism and stark unbelief, very much as King's chapel was stolen from us by certain Boston Arians, once upon a time. The multiplication of denominational colleges is the practical response to these acts of usurpation and betrayals of science falsely so-called. It is infinitely better that our youth should be rooted and grounded in the Catholic Faith, than to be cozened out of it by the heretical allurements and sophistications of any university, however commanding its educational appliances. Mr. White's practical suggestion that the colleges should strike root in the High Schools, of the Public School System, opening the curriculum at the age of 13, graduate with the degree of A. B., which shall in turn serve as credential for the university with its supplemental courses and special schools, followed by an A. M. at graduation, is full of excellent sense and should secure more earnest consideration than it is likely to receive. Mr. John Burroughs, who knows so much about flowers and birds, has strayed beyond his depth when he writes of "Faith and Credulity." It is this hankering after omniscience that addles the literary culture of our day, and makes multitudes ridiculous because of the insane disposition to "rush in where angels fear to tread." John Burroughs proved to be an interesting man in his proper place; out of it, he becomes preposterous.

The Atlantic Monthly, October, is full of delightful reading, which cannot be dispatched hurriedly. The most critical and exacting scrutiny rarely uncovers weak, or slovenly, or unscholarly work, examples of which may be found quite too frequently even in the great English reviews. Nowhere have we met a more satisfactory analysis of Ibsen, the great Scandinavian dramatist, easily a principal figure in current literature. In description of landscape and character drawing are fine examples in the "Altdorf" of W. D. McCracken, and "A Wandering Scholar of the Sixteenth Century," by J. Kirke Paulding. Sarah Orne Jewett has one of her delicious studies of plain New England life and ways, "By the Morning Boat." "Hexameter and Rhythmic Prose," by George Herbert Palmer, will delight the scholarly reader not only by the masterly analysis of a fine topic in prosody, but by the stately and musical version from the Odyssey, which is redolent of the Homeric spirit. "Over the Teacups" (XI), by Dr. Holmes, is at his best, and sparkling with savory sayings that clamor for citation. "An Artist's Idyl" is a delightful glimpse of the life and art of Jules Breton. The Contributor's Club seems spicier than ever.

MODERN CRITICISM CONSIDERED IN ITS RELATION TO THE FOURTH GOSPEL. Bampton Lectures for 1890. By Henry William Watkins, D. D., Archdeacon of Durham and Professor of Hebrew in the University of Durham. New York: E. P. Dutton & Co. 8vo. Pp 542.

In this large and handsomely printed volume we have a contribution of rare value to theological learning. Dr. Watkins is a scholar of note in the Church of England, and he has wisely judged that, at the present day, there is no topic which requires more careful and thorough handling than the one to which he has devoted his time and attention. His object is to show that there is no foundation for the oft-repeated assertion that modern criticism is fatal to the claims of the fourth Gospel. He refers in terms of affectionate reverence to the late Bishop Lightfoot, and acknowledges his debt to the counsel and support received from that distinguished prelate. The first and second lectures give a full statement of the "evidences of the second century." The third presents the "facts and principles of the reception, with the evidence of sixteen centuries." The lectures following discuss fully "the criticism of our age," specially as seen in the German rationalistic schools and writers. The seventh lecture notes what are termed the "Discoveries of our Age," and the re-investigation of materials. The last lecture sums up the whole matter in clear, concise terms, for the benefit of students and scholars after truth. Dr. Watkins' style is spirited, nervous, effective, and his book is rich in illustrative passages on science, ethics, criticism, etc. Every student should make himself master of its contents. The author has had the good sense to supply the volume with a full index of twenty-eight pages.

MADAGASCAR; or, Robert Drury's Journal, during Fifteen Years Captivity on that Island; and a Further Description of Madagascar by the Abbe Alexis Rochon. Edited with an Introduction and Notes by Capt. Pasfield Oliver, R.A. Illustrated.
MEMOIRS of the Extraordinary Military Career of John Shipp, late a Lieutenant in His Majesty's 87th Regiment. Written by Himself. A new Illustrated Edition. With an Introduction by H. Manners Chichester.
New York: Macmillan & Co.; Chicago: S. A. Maxwell & Co. Price, $1.50.

These new volumes of "The Adventure Series" will sustain the interest already awakened in this plan of republishing old and remarkable books in a new setting. They are handsome volumes, bound in red and gold, of nearly four hundred pages, and illustrated. They are books such as young and old will delight to read, and will afford a very refreshing variety to the mind, in the quaintness of the style and the flavor of antiquity which pervades the scenes.

THE NURSERY "ALICE," containing twenty colored enlargements from Tenniel's Illustrations to "Alice's Adventures in Wonderland." With text adapted to nursery readers by Lewis Carroll. The cover designed and colored by E. Gertrude Thomson. New York: Macmillan & Co.; Chicago: S. A. Maxwell & Co. Price, $1.50.

A pretty gift book for children of small growth. "Alice's Adventures in Wonderland" has been read by children from five to fifty, and this arrangement of it is intended to entertain children "from nought to five."

"THE Finger New Testament," Thomas Nelson & Sons, New York, is a wonderful specimen of printing. It exhibits the properties of the famous "Oxford India Paper," and weighs in limp binding about three-quarters of an ounce, is only one inch in width, three and a half inches in length, and one third of an inch in thickness, yet it contains 552 pages (the whole of the New Testament), in a type which, though minute, is yet clear, distinct, and perfectly legible.

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THE HOUSEHOLD.

THE WORD OF GOD.

"The Word of God endureth forever."

BY A. C.

The grass of the field shall fade away,
The men of the world shall die,
What matter the passing tones of these
Compared with the Voice on High;
Our God hath declared His Will to men,
His Church hath received the Word,
And every country and every land
The sound of that Word has heard.

Oh, priests of the Church, beware, beware!
Ye handle a sacred trust;
That Word shall pass through the lips of men
When your own are turned to dust;
Take not from His Body the power of speech,
Nor dwarf it to finite tone,
'Tis the Voice of God and not of men,
Belittle it not with your own.

Christ's Body shall live, it shall not die,
The Spirit of God gives breath;
Its Head in triumph hath overcome
The forces of hell and death;
Freely His Voice to you hath given,
Oh, freely His gift bestow,
That men of the earth may hear and live,
And truly their Father know.

Then feed ye the flock with God's own Word,
That food is the children's right,
Add not nor diminish lest God shall come
And avenge His own with might;
To you it is given to preach that Word,
Oh, speak what the Father said,
And turn from the foolishness of men
With the Mind of Christ, the Head.

Be, as the Baptist, a voice to sound
The message, both far and near;
Willing to lose the pleasures of earth
That sinners their pardon hear;
Be ready to die for the Word of God,
As John, the Disciple of Love,
For the ear which is trained to listen now,
Shall hear in full rapture above.

The Prairie Farmer says that the fruit trade of Chicago has quadrupled since 1880. The banana trade is six times as large as then. The weekly receipts average now one hundred cars, and as each car holds about five hundred bunches, and each bunch contains about one hundred and fifty bananas, the weekly sales are seven and a half million bananas!

St. Louis Republic says: To the best of the writer's knowledge there are but two words in the whole range of the English language containing all of the vowels in their regular order. They are abstemious and facetious. The following words each have them in irregular order: Authoritative, disadvantageous, encouraging, efficacious, instantaneous, importunate, mendacious, nefarious, precarious, pertinacious, sacrilegious, simultaneous, tenacious, unintentional, objectionable, unequivocal, undiscoverable, and vexatious. A short search through the dictionary might bring several others to light.

"How have you managed to keep well, and be so useful?" was asked of an old lady of eighty-six, who was busy with the family mending. "I will tell you," she answered, smiling, "it is a very simple story, indeed. I was taught when a girl to drop my work the moment I found myself growing nervous and irritable, and I have religiously observed the rule all my life. I will tell you," she added earnestly, "there is a point of fatigue that no woman can pass with impunity. I learned to bundle up my work and toss it aside with the utmost serenity, and to adapt my circumstances to my strength. Then, too, I have always made it a point to go to bed early." There's a whole sermon on health and comfort in the old lady's remarks, and we could hardly make it more emphatic by many words. Perhaps we could accomplish more if we did less in life.

JUDITH.

BY EVELYN RAYMOND.

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CHAPTER I.—A FLITTING.

"Have you everything you can possibly need, Queensie?"

The dear old lady could only smile back her answer, for she was muffled and wrapped to that degree which made speech impossible.

"Let us be sure. Gray shawl—camphor bottle—heart drops—pepsin—St. Bernard 'Daniel'"—

Here one daintily gloved hand was extricated from the capacious muff and lifted deprecatingly; then Mrs. Dunning managed to articulate: "My daughter, I am not such a poor creature yet! Do see that David is on time."

Judith "saw," after her own labor-saving fashion, by putting her fingers to her lips and uttering a shrill whistle.

"Judith!"

"Madam! 'By the pricking of my thumbs, something wicked this way comes.' Your reverence!"

She swept a mocking, graceful curtsey to the young clergyman who now entered the denuded apartment where Mrs. Dunning sat waiting for her carriage.

His manner was alert and brisk, yet his eye rested tenderly on the mother who was leaving a home of fifty years for a new one with him, and the question rose within him if he had done right to accept the sacrifice.

Perhaps, her quick insight into his feeling made her assume cheerfulness; perhaps, it was genuine; still it was well for both that the rumble of wheels was soon heard, and a diverting little hub-bub ensued. The shaggy favorite and fourth member of the family was suddenly seized with what Judith called an "objective mood," refusing his muzzle, refusing to sit beside the strange coachman, finally planting himself firmly on the threshhold of his home and refusing to be moved.

Judith secretly commended the animal's "good judgment," it accorded so well with her own feeling; but his revolt was as unavailing as her own had been, and in another half-hour they were all speeding northward with an ever-widening distance between the old life and the new.

When the station of Enderby was reached, the dark March night had already closed in, and only a few glimmering lights told of habitation thereabout. Judith tucked her mother under her arm, and almost carried her into the dingy waiting-room.

"Cheerful!" she exclaimed, ironically. But indeed the discomfort within was nothing to that without. It seemed an interminable journey over the two miles of rough hill-road which lay between the railway and the manse, and which they reached only to find it unwarmed and unlighted.

Then, after one quick glance into her brother's eyes to learn if this reception was the shock to him that it was to her, Judith dropped the levity with which she had endeavored to "keep her spirits up," and went to work in earnest.

"Here, David! you must hire or compel that stage-driver to lend a hand. Unpack that box, please; you'll find some rugs. And set up a bed right here where there's a fire-place."

Speedily, she evolved from somewhere in the strange house a few bits of wood, and gathering a light from the teamster's lantern sent a roaring blaze up chimney; while Mrs. Dunning sat silent, wondering if this dismal home-coming was what the new parishioners termed a cordial welcome; wondering, also, at the magic with which her untrained daughter seemed to work, as she ferretted out candles, made tea in a sauce-pan, and prepared her mother's restful couch.

Two hours later, "Queensie" was asleep and unmindful of her surroundings; the rector had betaken himself to another room, there to shiver out the night as best he could; but Judith—with her ulster for a wrapper—sat hugging her knees on the hearth-place, and gloomily staring at the fire. Then her angry rebellion of spirit faded into that dreariest of all feelings—home-sickness; great tears rolled over her cheeks, and her slender form shook with sobs.

"It isn't right! It isn't fair! Why should my life be buried in this wilderness just because David so elects? And sweet old mamma—torn from her home, her friends, her beautiful memories—simply because he feels it good?"

This yielding to her emotion, had, however, a salutary effect; clearing the cobwebs from the brain of the over-weary girl and sending her to sleep like a child. It was quite the ordinary, mirthful Judith who, at the peep of day, threw wide the shutters to let in the morning light, and cried to David: "Come quick! Here's a view to live upon—if nothing else!"

Even while he gazed with her eastward toward the rising sun, and the grand hills guarding a turbulent river, there came a knock at the door, which she flew to open, admitting a neat maid who explained that she had been sent by the warden's wife for their service.

"An' shure, mem, the leddies warn't afther expecthin iv yez till nixt wa-ak. They wor moindin' ter warrum up a bit, an' hev sumpin ter ate. Whisht! but Toohey coom aloong the noight an' sprid the noos 'at yez wor here a'ready, all in the dark an' coold, an' no help for't."

"Well—what is your name?"

"Br-ridgey, mem."

"Well, Br-ridgey, the first thing we need, is breakfast. Is there a restaurant here?"

"A fwhat? But an' its brek'us yez manes, yez all be's ter go ter Mis' Marry's, an' the kerridge 'll be here ter wunst."

Indeed it was; and delightful was the contrast of the well-arranged home to which they were conveyed, with the empty disorder they had left.

Afterward, Mrs. Dunning, just up from a sick bed, gladly accepted the further proffered hospitality, while the younger folk returned to make ready the new home.

"But I think it an outrage, all the same, brother mine. Your 'reception,' indeed! Mrs. Morrow spoke of supplies having been sent in. Do you know of what they consisted?"

"No. In any case we shall not need them."

"Only this is your fine, devoted country charge, 'ready to give of their store,' whatever that might be. Their 'store' must be dried-apple pies and onions; for I found one of the first and a dozen of the last in the cellar."

The young clergyman smiled, then said bravely: "Never mind. Our object in coming here was not our own good. Nothing is ever gained by a spirit of sharp suspicion, or a readiness to take offence. The warden's explanation is satisfactory to me; we simply arrived before our time."

They looked very closely alike as they strode down the village street, treading lightly with their clean-stepping feet among the muddy pools and bits of melting snow, though the resemblance was outward merely; closely scanned, the two faces spoke of widely-varying characters. The one self-denying, stern, soldier-like; the other full of changeful fire and vivacity, which might at any moment melt in tears. The one showed only the motive powers of duty and high devotion; the other—well, those who knew Judith best could rarely forecast her next caprice. One strong rallying point she had, however, which formed a mental equipoise for her whimsies: a wonderful power of love.

She felt an implied reproof in David's words, and a retort rose to her lips, but turning her head suddenly, and looking at him in a curious fashion she had acquired, she broke, instead, into a merry laugh.

"Sir priest! You are so disappointed and hurt that you can only revenge yourself by scolding me. Well, that's a safe channel—sail ahead!" Her tone had no resentment in it.

The rector's face softened. "Perhaps I am. Our springs of action are so complex. What seems exaltation is often really but ill-temper. Your hand, little sister! On one subject we never disagree, the mother's comfort. God bless her! I may have erred in bringing her to Enderby, but only time will show. I count on you to help me make her new life a compensation for the old."

The quick mist—so ready whenever her heart was touched—rose to Judith's eyes. She gave the clasp he craved with an earnestness which augured well for "Queensie's" future.

Once the decision was reached which room was the very sunniest and cheeriest in the whole rambling old house, it was straightway made ready for Mrs. Dunning's occupancy, by having all her own familiar belongings gathered in it.

Willing service was offered through the day, as one after another of the parishioners heard of the minister's arrival, and many desirable additions were made to the dried-apple pie already in the larder; but it was not until the third evening that the small household was gathered before the study fire in the peaceful enjoyment which only comes when one's home is quite assured and in order.

The tiny, fragile figure, in the arm-chair, might have belonged to a child of twelve, and was almost as youthful in its straight slenderness; while the dark eyes, the glowing spot on either wrinkled cheek, were oddly in contrast with the snowy hair which crowned the intellectual head.

It seemed impossible that "Queen-

sie" should be mother to the great, gaunt fellow in the cassock, who watched her so contentedly, or to the tall girl fondling the St. Bernard upon the rug; but a close look into the beautiful old face made quite intelligible their allegiance to her sway.

The secret of a loveliness fairer than youth, was the calm of conscious victory.

One felt that this woman had been in fierce battles, had sailed on stormy seas; but, also, that her small hand had been brave and steadfast, her eye unwavering in the gaze upon the Port to which she labored. Now, past all strife, her little craft was moored in the sunshine of its very shores.

There is the courage of hope, ignorant of what life will bring; there is the courage of knowledge and acceptance.

Looking from the face of son to parent, Judith read the one and the other. Both were dear; but if this variable one ever walked steadily along the road of consecration, it would be the confident smile of the mother who *knew*—not the sternness of the brother who *believed*—which would guide her.

The clock struck ten. Dan stretched his shaggy length along the floor and yawned.

Mrs. Dunning rose.

"Ring for Bridget, Judith, dear."

David moved to the little *prie dieu*, the mother struck the first chords of the *Gloria in Excelsis*, and its sweet melody uprose on the triple strength of their glad voices, as each separate soul drew near to that Unseen Presence Who was to each so different and distinct a God.

THE PERFECT FRUIT.

A BIBLE STUDY.

BY SISTER BERTHA.

Christ is so perfect in His loveliness that no picture, no symbol, no character, can fully express His beauty. Each one but unfolds some one thought of that marvellous Being Who is "chief among ten thousand, the One altogether lovely."

Nowhere does the Bible liken our Blessed Lord to the perfect flower and fruit of the pomegranate, but it has seemed to me that we can use it as a symbol of His perfect human life on earth.

The Holy Child Jesus is like the bud in its sweet tender growth. "Let us get up early to the vineyards and see if the pomegranates *bud forth*," the writer of old exclaims, and in response we see that "the Child Jesus grew and waxed strong in spirit, filled with wisdom, and the grace of God was upon Him." That grace and wisdom which were "manifold," were now folded up in the boy life. "And He said unto them, How is it that ye sought me? Wist ye not that I must be about my Father's business?" It was the spirit of perfect obedience which said: "Lo, I come, to do Thy will, O God." The exquisite loveliness of a perfect life was there yet undeveloped, ready to burst forth into perfection. "And Jesus increased in wisdom and stature, and in favor with God and man."

Then as the life went on, the *flower* gradually unfolded into perfect beauty, that flower still typical, because it wears the color of suffering in its petals. "Though He were a Son, yet learned He obedience by the things that He suffered." "I do always those things that please Him." "My meat is to do the will of Him that sent me and to finish His work."

Then we see the *fruit* perfected. "I have glorified Thee on the earth. I have finished the work which Thou gavest me to do." "It is finished," were His dying words. "Jesus, the Author and Finisher of our faith." "This Man, after He had offered one sacrifice for sins forever, sat down on the right hand of God."

But as the complete life of the fruit does not end here, so the perfect work of our divine and human Saviour still goes on. God, in the beginning, made "the fruit-tree yielding fruit, whose seed is in itself." And so, "Jesus came unto them and spake unto them saying, "All power is given unto me in heaven and earth, go ye therefore and teach all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost." "Then they that gladly received His word, were baptized, and the same day were added about three thousand souls." "He is the Head of . . . the Church, Who is the Beginning."

One remarkable example of this fruit, whose seed is in itself, is given us in His Apostle, St. Peter, obeying this divine command. On the day of Pentecost he preached to strangers from so many parts of the then known world, who for the first time heard the Gospel. Years after he wrote his epistle to the strangers scattered throughout these very regions of Pontus, Galatia, Cappadocia, and Asia, now Christians, "elect through sanctification unto obedience and sprinkling of the blood of Jesus Christ." Truly the seed in itself of the marvellous life of perfect obedience bears fruit to this present day, and will go on yielding fruit till all is gathered in the great harvest.

Just as we pluck a lovely flower which we have watched unfolding from the bud, and delight in its rich color and fragrance, its graceful curve of petal, till we have no words to express our pleasure in its beauty, so do we hold up to our view the loveliness and beauty, the sweet perfection of the perfect Life unfolding in the Gospel story. Just as we are lost in admiration at the pomegranate flower and fruit, which is called "the perfect fruit," so our hearts are uplifted with adoration when we think of how this fruit of Christ's finished work came to perfection, and of how it still goes on bearing fruit through the ages. When we go into His Presence and see His perfect beauty, we shall thank Him for every glimpse we were enabled to catch even here on earth, and marvel that it so far surpasses our highest flight of thought. "O God, grant that we who know Thee now by faith, may after this life have the fruition of Thy glorious Godhead, through Jesus Christ our Lord."

THE REV. DR. RAINSFORD AND ST. GEORGE'S CHURCH, NEW YORK.

St. George's church, New York, has attracted the attention of Churchmen in all parts of the country for the great work it is doing for the cause of Christ and humanity. This interest has been increased by the selection of that church as the place of holding the session of the late General Convention. For the benefit of our readers, we give a sketch of the rector of St. George's and his work.

At the end of the year 1882, there were none but sad and pathetic features in the condition of the venerable church of St. George, in Stuyvesant Square, New York. There was a beautiful church edifice, but the people said that it was too far down town to be prosperous in these days. A grand work had been done there in past days under Dr. Milnor and the elder Dr. Stephen H. Tyng, but many of those who used to attend were dead, and their descendants lived up-town. A few scattered families still came to the old church for association's sake, and a few dwellers in the neighborhood dropped in occasionally, but altogether the congregation looked very small in the spacious building. And there was no life in it. The Sunday school and other work had dwindled away, and it looked as if the parish work of St. George's was dying of atrophy. Besides, the flock was without a shepherd. All through that year strangers had occupied the pulpit temporarily one or two Sundays each, as the vestry secured their services. It was a sad and a depressing time.

It was in January, 1883, that the change came. The vestry offered the church to a young clergyman, then senior assistant in St. James' cathedral, Toronto, the Rev. W. S. Rainsford. Mr. Rainsford was at that time thirty-three years of age, having been born in Ireland in 1850. He had studied at St. John's College, Cambridge, where his chief distinction was won in the athletic sports of the University, in which his magnificent physique had placed him in the front rank. After taking orders at the close of his university career, he accepted a curacy at St. Giles', Norwich, England. But he was attracted by this country, and in 1875 came to New York, and became an assistant of Dr. Stephen H. Tyng, Jr., at the church of Holy Trinity, where he obtained an insight into the multifarious methods of helping the poor and prosecuting aggressive Christian work which the energetic young rector had initiated. Thence he went to several districts of the United States and Canada, engaging in mission work, and finally settling in Toronto, where the Rev. Dr. Grazette, the venerable dean of St. James' cathedral, knew how to utilize the abounding energy and heartfelt sympathies of the young clergyman in the cathedral work. He continued there, taking sole charge of the work—the dean's health having failed—until the invitation from St. George's came to him. Some one said at that time that Mr. Rainsford was being asked "to galvanize a dead horse." There certainly was nothing in the invitation, as to income, position, or ease, to attract him. And in the opinion of worldly men, Mr. Rainsford made matters worse by the stipulation he made to his acceptance. He insisted that all the seats in the church should be free. This concession was made, although the vestry were surprised at the young clergyman's boldness, and Mr. Rainsford came. That was in January, 1883.

The presence of the new rector was speedily felt. The choir was enlarged, and brought down nearer to the congregation, the services were made bright and responsive, and the preacher's thrilling extemporaneous sermons were full of love and tenderness and power. The seats at St. George's speedily began to fill up. People came down-town to hear the new clergyman, and were affected by the vigorous, bracing, spiritual atmosphere which pervaded the place. Every one who was willing to work was enlisted, and Dr. Rainsford seemed to communicate to each recruit a portion of his own energy. "Churches must do more for the young," he said, "than they have yet done. Children must not only be brought into the Sunday school, but must be built into the Church, and made to feel that the Church is their home." On this spirit the Sunday school was remodelled, and in a year it contained 1,400 children. Other departments of Christian work were organized.

A Boys' Club was started in the basement of the church, and street gamins, dirty and ragged, were invited to come and be entertained. The boys came, broke the windows, stole the books, and made the place like a pandemonium, but not for long. It was impossible to resist Mr. Rainsford's manly firmness and kindness, and the uniform good nature which no provocation could disturb. Peace and quietness and good behavior soon reigned, and there is no place now more highly valued and appreciated than the boys' club. In another room, not far from the church, a company of factory girls, and girls employed in stores, was gathered, and Mr. Rainsford had a corps of young ladies, who were highly educated, refined, and intelligent, ready to meet them, to teach them what each might need to learn, to advise with them, encourage them, and help them in their difficulties, and lead them to Christ.

The Avenue A mission is, however, one of the most astonishing triumphs. A number of young men who had never engaged in Church work were recruited. They were of good family and occupying high social standing, but they appeared to be in earnest, and Mr. Rainsford gave them an entirely new work. There was no place in the parish where Christian influence and labor were more needed than in Avenue A. Mr. Rainsford hired a saloon there for Sunday school and Sunday afternoon services. The young missionaries soon learned that the days of persecution for Christ's sake had not ceased. They were assailed by the toughs of the neighborhood with opprobrious epithets, were warned to abandon their work, and on their persisting, they were pelted with mud and nameless abominations as they went to and from their place of meeting. It is worth a visit to the East Side now to see the change that has been wrought. The young men have now a whole house, known as Jefferson Hall, for their work, with a reading room, lecture room, and other apparatus of mission work, all heartily appreciated and well attended, and the place and the workers, instead of incurring opprobrium, are recognized as a blessing to the neighborhood. On Sunday evenings a free dinner is given to 200 or 300 men. Stereopticon views, reproducing characters and scenes in our Lord's earthly life, are given in front of the mission three or four nights in the week and attract throngs of as miscellaneous people as were ever gathered together. The views are interspersed with singing, brief appeals, etc., and after an hour or so, those who care to do so go into the mission rooms for the more regular services. In addition to these agencies Dr. Rainsford has now a variety of other works in operation, all tending in the same direction—that of making the poor, the afflicted, and those to whom life is hard, understand that God loves them, and that Christian men and women love them for His sake. He has spent himself in this great work of helping intelligently and effectively those who need help, believing that in no better way can he preach the gospel of Jesus to the people. The wealthy and the lazy have a hard time under Mr. Rainsford's ministry, as they had under that of Christ. They hear of the iniquity of selfishness, of the sin of idleness, and of the imperative need for each and every follower of Christ to be up and doing in the Master's service.

Mr. Rainsford has been happy in the choice of like-minded helpers. Dr. Henry Wilson has given himself heartily to the work, and other assistants have labored zealously in the various departments. Nor have abundant financial means been lacking. Recently no less a sum than $200,000 was given by one family to erect and equip a building to be the centre and headquarters of the numerous St. George's societies. This building which is called the Memorial Hall, stands just west of the rectory on Sixteenth street, and has proved a valuable aid in philanthropic and Christian work. In addition to Sunday school and Bible class rooms, there are rooms for the clergy, for the Girls' Friendly Societies, a smoking and billiard room, bath and toilet rooms,

and a splendidly equipped gymnasium.

Besides its Sunday services, and its nightly work at Avenue A mission, the meetings of St. George's various associations, clubs, and classes, average three or more for every night in the week. It carries on also an extensive work in sending the poor and sick to the seaside. Last year, 11,846 persons were sent to St. George's cottage, 426 staying there for a week. The total expense was $3,424. This year, 500 persons have been cared for at the sea shore for a week, and 9,000 for the day, at a total cost of $2,800. Classes for knitting, cooking, embroidery, and physiology, are open to young people. In one year, the rector and his assistants made nearly 7,500 visits, delivered nearly 600 sermons and lectures, held 1,600 public services, less one, in the church, and 539 services outside.

OPINIONS OF THE PRESS.

Church Life.

A DUTY.—Every Churchman is under a financial obligation to the Church. He owes it a certain portion of whatever property he is possessed of. How much this portion is he must himself determine. If he is thoroughly sincere and conscientious, he will determine it by seeking that light which will come to him through earnest prayer for the Holy Spirit's guidance. Having determined it, he will see to it that the Church obtain its proper share of his possessions. When he makes his will he will not forget her. He will remember her just as loyally and lovingly as any other legatee named in that important document. If he has given the matter proper thought, he will realize the force of the truth that he is but the steward of his possessions, the care, management, and disposition of which have been entrusted to his hands for a very brief period of time, and that a strict accounting of his stewardship must finally be rendered. God made clear to Moses this great truth when He announced to him on Mt. Sinai that "All the Earth is Mine;" and the Jewish race from the time of Abraham, Isaac, and Jacob have been taught to give unto God tithes of all they possess. This law is a part of the divine economy, and we as Christians are not absolved from allegiance to it, but should recognize it as of binding force upon us to-day, as always. Not one Christian, however, in a thousand, does this, or even obeys the spirit of the law, or recognizes any obligation to the Church, when he disposes of his worldly goods by will. This is a great oversight, and the Church is thus defrauded of what is rightfully her due.

The Catholic Review.

STATE INTERFERENCE.—The Knights of Labor want "the great highways of commerce" in the hands of the Government. The Knights of Labor want many things that are not good for them—and this is one of the many. Would those gentlemen understand once for all that we are not in France or Prussia, that ours is a free country, open to competition in the development of its industries; that it is good neither for the people nor for the industries of the country to have all our enterprises under governmental leading-strings, and that various limited corporations can be dealt with far more satisfactorily than one huge monopoly. Let the Knights of Labor reflect for a moment on the vast machinery of political corruption they would be placing in the hands of the party in power under the new order of things, and they can form some slight conception of the evils to which such an arrangement is likely to lead. Keep Government and State interference at a minimum of action. This is the only safeguard of our liberty as a people.

Church Review

WHITEHALL.—The rumor (started in *Truth* some two months ago) is revived, that the Chapel Royal at Whitehall, is to be secularized. It has never been consecrated, and is a very unecclesiastical-looking building. The services are very badly attended—since Lord Beaconsfield's death, even our legislators seem to have deserted it—but they are admirably rendered; and we consider it would be a scandal if the apathy of the public permits a scheme to be carried out which will allow the site of the execution of Charles I. to be no longer hallowed by religious associations. Artists seem more aroused by the rumor than Churchmen, and it certainly would be singular that so much interest should be excited as to the position of Charles I. on the block, and none as to the secularization of the historic chapel which marks the place of his martyrdom.

The Church Times.

EXTREMES MEET.—Rome's recruits, even when gathered from the ranks of the Ritualists, are generally found to be those who have begun in the school of Protestantism, and have simply passed through to the other extreme, and that is the experience of those familiar with the facts. We have recently seen a letter in which a Roman priest admitted that he received into his Church more converts from amongst Low Churchmen than from amongst the so-called Ritualists, and further, it is within our knowledge that of those, in number some half-dozen, who have seceded to Rome from a well-known London church during the last twenty years, every one came originally from Dissent.

This is Meant for You.

It has been truly said that half the world does not know how the other half lives. Comparatively few of us have perfect health, owing to the impure condition of our blood. But we rub along from day to day, with scarcely a thought, unless forced to our attention, of the thousands all about us who are suffering from scrofula, salt rheum, and other serious blood disorders, and whose agonies can only be imagined. The marked success of Hood's Sarsaparilla for these troubles, as shown in our advertising columns frequently, certainly seems to justify urging the use of this excellent medicine by all who know that their blood is disordered. Every claim in behalf of Hood's Sarsaparilla is fully backed up by what the medicine has done and is still doing, and when its proprietors urge its merits and its use upon all who suffer from impure blood, in great or small degrees, they certainly mean to include you.

HARVEST EXCURSIONS.

On September 9th and 23d, and October 14th, the Chicago & North-Western Railway will sell excursion tickets from Chicago to principal land points in the Northwest at the low rate of one fare for the round trip, and tickets will be good for return at any time within thirty days from date of sale. This favorable arrangement affords an excellent opportunity for personal inspection of the productive country reached by the Chicago & North-Western Railway and connecting lines. For full information apply to Ticket Agents, or address W. A. Thrall, General Passenger and Ticket Agent, C. & N.-W. R'y, Chicago, Ill.

"Not all is gold that glitters" is a true saying; it is equally true that not all is Sarsaparilla that is so labeled. If you would be sure of the genuine article, ask for Ayer's Sarsaparilla, and take no other. Health is too precious to be trifled with.

For headache, toothache, pain in the side, back and limbs, use Salvation Oil. 25 cents.

Self-punishment is neglecting to use Dr. Bull's Cough Syrup. Price only 25 cents.

The itching of the scalp, falling the of hair, resulting in baldness, are often caused by dandruff, which may be cured by using Hall's Hair Renewer.

"Mrs. Winslow's Soothing Syrup for Children Teething" softens the gums, reduces inflammation, allays pain, cures wind colic. 25c. a bottle.

South Bend, Washington, is one of the newest and most promising of the newer cities of Washington.

That the Northern Pacific Railway has made it its direct Pacific terminus, is the best evidence of its merits.

It is possible for a great many to get in now at low figures, as the Northern Pacific Railroad will not reach South Bend till the end of the year.

Attention is called to the advertisement of "Chicago Lots" in this week's issue of THE LIVING CHURCH. Many investors are looking for opportunities like this at the present time. A feature of the contract with Mr. Russell is that the property shall not be used for saloon purposes.

The whole world pays tribute to the merits of "Garland" Stoves and Ranges.

FURNACES,

Hot Water Heaters,

Air Circulating Room Heaters.

FOR WARMING PUBLIC AND PRIVATE BUILDINGS.

Send for Descriptive Circulars, Prices, etc.

THE BOYNTON FURNACE CO.

47-49 Dearborn St., Chicago, Ill.

THE **BANNER LAMP**

EXCELS ALL OTHERS FOR **Beauty, Brilliancy, Safety & Economy.**

GIVES A STEADY WHITE LIGHT.

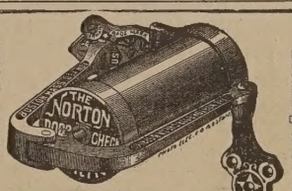
SUPERIOR IN WORKMANSHIP AND FINISH.

Prices Lower THAN ANY OTHER LAMP of equal merit. Several attractive styles.

Ask your dealer for it. **Take no Other.**

The Plume & Atwood Mfg. Co. New York, Chicago, Boston.

Desirable for Church Doors.



Prevents Slamming and Breaking of Glass.

FOR SALE BY NORTON DOOR CHECK & SPRING CO., Sears Building, Boston, Mass. AGENTS WANTED.

CHICAGO LOTS

On the Installment Plan.

$150 buys a lot, $25 cash, and the balance $5 per month, 6 per cent. interest. The World's Fair and the enormous expenditure of money ($15,000,000) to complete the arrangements, and the drainage commission with $25,000,000 to lay out here, makes the investor in lots at the above price, sure of an advance, and that very soon.

Send for contract to

PERRY RUSSELL,

Room 55, 162 Washington Street, - Chicago, Ill.

Rheumatism

According to recent investigations is caused by excess of lactic acid in the blood. This acid attacks the fibrous tissues, particularly in the joints, and causes the local manifestations of the disease, pains and aches in the back and shoulders, and in the joints at the knees, ankles, hips and wrists. Thousands of people have found in Hood's Sarsaparilla a positive and permanent cure for rheumatism. This medicine by its purifying and vitalizing action, neutralizes the acidity of the blood, and also builds up and strengthens the whole body.

Hood's Sarsaparilla

Sold by all druggists. $1; six for $5. Prepared only by C. I. HOOD & CO., Apothecaries, Lowell, Mass.

100 Doses One Dollar

DR. HORNE'S ELECTRIC BELT

HALF PRICE, $5 AND UP.

POSITIVELY CURES RHEUMATISM, NEURALGIA, LIVER, KIDNEY and exhausting nervous DISEASES of both sexes. 100 degrees of Electricity. Guaranteed latest improved, most powerful MEDICAL ELECTRIC BELT in the WORLD. Electric Suspensory free with Male Belts. Pamphlet free. DR. W. J. HORNE, REMOVED to 180 WABASH AV., CHICAGO.

ASTHMA—CURED DR. TAFT'S ASTHMALENE never fails; send us your address, we will mail trial BOTTLE **FREE** THE DR. TAFT BROS. M. CO., ROCHESTER, N.Y.

DEAF NESS & HEAD NOISES CURED by Peck's INVISIBLE TUBULAR EAR CUSHIONS. Whispers heard. Comfortable. Successful when all remedies FAIL. Ills. book & proofs free. Addr'ss 'OX, 853 Broadway, New York.

GOLD MEDAL, PARIS, 1878.

W. BAKER & CO.'S

Breakfast Cocoa

Is absolutely pure and it is soluble.

No Chemicals

are used in its preparation. It has *more than three times the strength* of Cocoa mixed with Starch, Arrowroot or Sugar, and is therefore far more economical, *costing less than one cent a cup.* It is delicious, nourishing, strengthening, EASILY DIGESTED, and admirably adapted for invalids as well as persons in health.

Sold by Grocers everywhere.

W. BAKER & CO., Dorchester, Mass.

Japanese Bric-a-Brac

Shipped to Church Fairs on consignment

Get our Circulars.

THE FORMOSA.

86 State St., Chicago.

$1.99 buys a $12.00 genuine Silverene STEM WIND Watch. Shipped C.O.D. and examination allowed before paying for same. Address The Nat'l Mfg. & Importing Co., 191 Clark St., Chicago, Ill.

$75.00 to $250.00 A MONTH can be made working for us. Persons preferred who can furnish a horse and give their whole time to the business. Spare moments may be profitably employed also. A few vacancies in towns and cities. B. F. JOHNSON & CO., 1009 Main St., Richmond, Va.

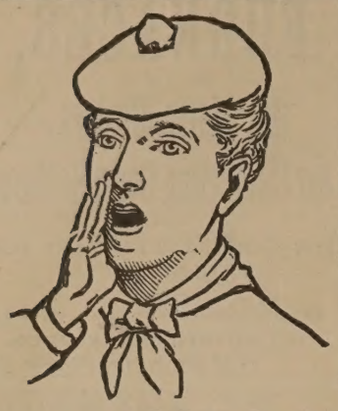
WHAT IS SAPOLIO?

It is a solid handsome cake of scouring soap which has no equal for all cleaning purposes except in the laundry. To use it is to value it...

What will SAPOLIO do? Why it will clean paint, make oil-cloths bright, and give the floors, tables and shelves a new appearance. It will take the grease off the dishes and off the pots and pans. You can scour the knives and forks with it, and make the tin things shine brightly. The wash-basin, the bath-tub, even the greasy kitchen sink will be as clean as a new pin if you use SAPOLIO. One cake will prove all we say. Be a clever housekeeper and try it.

BEWARE OF IMITATIONS. THERE IS BUT ONE SAPOLIO.

ENOCH MORGAN'S SONS CO., NEW YORK.



A Call for Pearline

brings the best washing compound in the world, and the original one—all others are imitations. It costs no more than common soap. It does more than soap's work, and half of your own besides. Anything that needs cleaning can be washed with it—without scouring, rubbing and scrubbing, and with absolute safety. Make its acquaintance; millions of women call it their best friend. Every grocer keeps it, because he has constant calls for it.

Beware of imitations. 284 JAMES PYLE, N.Y.

WILBOR'S COMPOUND OF
PURE COD LIVER OIL
AND PHOSPHATES OF
LIME, SODA, IRON.

For the Cure of Consumption, Coughs, Colds, Asthma, Bronchitis, Debility, Wasting Diseases, and Scrofulous Humors.

TO CONSUMPTIVES.—Wilbor's Cod-liver Oil and Phosphates has now been before the public twenty years, and has steadily grown in favor and appreciation. This could not be the case unless the preparation was of high intrinsic value. The combination of the Phosphates with pure Cod-liver Oil, as prepared by Dr. Wilbor, has produced a new phase in the treatment of Consumption and all diseases of the Lungs. It can be taken by the most delicate invalid without creating the nausea which is such an objection to the Cod-liver Oil when taken without Phosphates. It is prescribed by the regular faculty. Sold by the proprietor, A. B. WILBOR, Chemist, Boston, and by all Druggists.

Better than Tea and Coffee for the Nerves.
VAN HOUTEN'S COCOA
Appetizing--Easily Digested.
Ask your Grocer for it, take no other. [66

HARTSHORN'S SELF-ACTING SHADE ROLLERS
Beware of Imitations.
NOTICE AUTOGRAPH OF Stewart Hartshorn ON LABEL AND GET THE GENUINE
HARTSHORN

WHY DO MOTHERS put stiff Corsets on growing girls? We beg of you, Don't do it. Try the **"GOOD SENSE"** Corset Waist—fit all ages.

OPIUM HABIT CURED!!
DR. S. B. COLLINS' PAINLESS OPIUM ANTIDOTE
Will cure you at home without interruption of ordinary business. Book sent free to any address. Hundreds of testimonials of physicians and others for inspection at my office, Room 27, AMERICAN EXPRESS BUILDING, Monroe Street, Chicago, Ill. P. O. Drawer 691, (Formerly, La Porte, Ind.)

WRINKLES: With Almond Nut Cream, you can positively rub them away. Particulars, sealed, 2 cents. MARY E. MURRAY, 105 Washington Boulevard, Chicago, Ill. Agents wanted

HOW TO LOOSEN GLASS STOPPERS.—A very common source of trouble and vexation is the fixed stopper of a smelling bottle or of a decanter Some one of the following methods is almost certain to prove effective:

1. Hold the bottle or decanter firmly in the hand or between the knees, and gently tap the stopper on alternate sides, using for the purpose a small piece of wood, and directing the strokes upward.

2. Plunge the neck of the vessel into hot water, taking care that the water is not hot enough to split the glass. If after some immersion the stopper is still fixed, recur to the first process.

3. Pass a piece of list round the neck of the vessel which must be held fast while two persons draw the list backward and forward. This will warm the glass, and often enable the hand to turn the stopper.

4. Warm the neck of the vessel before the fire, and when it is nearly hot, the stopper can be generally moved.

5. Put a few drops of oil round the stopper where it enters the glass vessel, which may then be warmed before the fire. Next take the decanter or bottle and employ the process of No. 1, described above. If it continues fixed, add another drop of oil to the stopper, and place the vessel again before the fire. Then repeat the tapping with the wood. If the stopper continues still immovable, give it more oil, warm it afresh, and rub it anew, until it gives way, which it is almost sure to do in the end.

6. Take a steel pin or needle, and run it round the top of the stopper in the angle formed by it and the bottle. Then hold the vessel in your left hand, and give it a steady twist toward you with the right, and it will very often be effectual, as the adhesion is frequently caused by the solidification of matter only at the point nearest the air. If this does not succeed, try process No. 5, which will be facilitated by it.

By combining the two methods, 5 and 6 stoppers have been extracted which have been long fixed, and given up in despair after trying the usual plans.

MOLASSES CANDY.—These were the ingredients: A half gallon of New Orleans molasses, a cup of vinegar, a piece of butter as large as two eggs, a good teaspoonful of saleratus dissolved in hot water. We melted the sugar in the vinegar, stirred it into the molasses, and let it come to the boil, stirring steadily. When the syrup began to thicken, we dropped in the saleratus, which makes it clear; then flouring our hands, each took a position, and pulled it till it was white. The longer we pulled, the whiter it grew.

MAPLE-SUGAR CARAMELS.—You must have maple sugar to begin with; real sugar from the trees in Vermont, if you can get it. You will need a deep saucepan. Then into a quart of fresh sweet milk break two pounds of sugar. Set it over the fire. As the sugar melts, it will expand. Boil, boil, boil, stir, stir, stir. Never mind if your face grows hot. The way to test it when you *think* it is done, is to drop a portion in cold water. If brittle enough to break, it is done. Pour into square, buttered pans, and mark it off while soft, into little squares with a knife.

CREAM CANDY.—It is made in this way: Three large cupsful of loaf sugar, six tablespoonsful of water. Boil, without stirring, in a bright tin pan until it will crisp in water, like molasses candy. Flavor it with essence of lemon or vanilla; just before it is done, add one teaspoonful of cream of tartar. Powder your hands with flour, and pull it until it is perfectly white.

PLAIN CARAMELS.—One pound of brown sugar, a quarter of a pound of chocolate, one pint of cream, one teaspoonful of butter, two tablespoonsful of molasses. Boil for thirty minutes, stirring all the time; test by dropping into cold water. Flavor with vanilla, and mark off as you do the maple caramels.

Home-made candy is sure to be of good materials, and will seldom be harmful, unless the eater takes a great quantity. Then the pleasure of making it counts for something.—*Margaret E. Sangster, in Harper's Young People.*

ONE WAY TO CLEANSE A CARPET.—Having dusted and removed such articles as can be carried from the room, wring a flannel mop out of hot water and wipe the carpet thoroughly, wringing the mop from clean water as often as it may become soiled. Now sweep with a broom as you ordinarily would, and when you have finished, you will have a bright, clean carpet, with little or no dust, and all at the expense of a very little hard labor. Those who have not tried this method are skeptical about its merits; but one trial will convince.—*The Sanitary Volunteer.*

Upon vigor our health and a rugged constitution will depend largely the future happiness and success in life of a child; the choice of a food is, therefore, of the highest importance. Mellin's Food is rich in blood-forming, brain-forming, and bone-forming compounds, and is recommended by the highest medical authorities.

OVER 700 KINDS AND SIZES FROM $10.00 TO $500
THE GENUINE ALL BEAR THIS TRADE MARK BEWARE OF IMITATIONS
GARLAND STOVES AND RANGES
"The World's Best"

Readers of The Living Church

Who may be looking for a good safe investment, which will undoubtedly pay a handsome return in the course of a few months, as well as Chicago parties who may be considering the matter of building a home in a desirable suburb, should not overlook the advantages offered at GLEN ELLYN as announced in THE LIVING CHURCH of Oct. 4th. This attractive property will undoubtedly soon all be taken, and it should be borne in mind that the present low prices hold good only until Nov. 15th. The Rev. H. S. Harrison, the publisher of *The Advance*, Chicago, has examined this property and the advantages offered for a safe investment, and he fully endorses my statement regarding it. Purchasers at a distance may authorize him to make their selections, and the purchase money may be sent to him. Many investors in GLEN ELLYN lots have doubled their money during the past year. Unquestionably many will do the same thing during the coming year. The wonderful Glen Ellyn Springs; The Magnificent Hotel; The Rare Natural Beauty; The Charming Inland Lake; The nearness to Chicago; The many costly residences soon to be erected; The vast amount of money which is being spent to make this the leading summer resort of the West, all combine to make this the most desirable point for an investment. REMEMBER, I now offer choice of 1-2 acre lots at from $250 to $600. Plats and full information on application. FREE TRANSPORTATION to parties who wish to examine property.

R. S. THAIN,
ROOM 38. 226–228 LA SALLE ST. CHICAGO.

ESTERBROOK'S PENS 26 JOHN ST., N. Y. THE BEST

Ely's Cream Balm For
CATARRH
THE POSITIVE CURE.
ELY BROTHERS, 56 Warren St., New York. Price 50 cts.
THE CURE FOR CATARRH COLD IN HEAD HAYFEVER DEAFNESS HEADACHE ELY'S CREAM BALM 50c

USE "DURKEE'S
SALAD DRESSING"